THE MESSAGE OF SIKHISM

BY

HARBANS SINGH
I. D. D. (Alld.), Assoc. I. D. I. (Bang.),
Lecturer, Khalsa College, Amritsar.

With
An Introduction by
Prof. Albert E. Suthers
Professor of Comparative Religion,
Ohio Wesleyan University,
Delaware, Ohio.

Cat No: 1112
18/11

••स्कैन्ड/Scanned••

LAHORE
LAHORE BOOK SHOP

First Edition	1929	6,000
Second Edition	1941	1,000

acc. no: 16789

Rs 2-8-0

Sri Pratap Singh
Library
Srinagar.

Printed at the Minerva Press, Amritsar, by
S. Zorawar Singh Kalha, B.A.,
Published by Prof. Harbans Singh, I.D.D. (Alld.),
Khalsa College, Amritsar.

PREFACE

Guru Granth Sahib is an ocean full of innumerable pearls of thought. The more efficient and better trained a diver is, the more he can fetch and better he can value the sea-bed. I have made this attempt in the hope that it may serve as an incentive to those really fitted for the task.

They can attempt for themselves and show to the world more of the beauties that the wide ocean holds within its depths.

HARBANS SINGH.

PREFACE TO THE SECOND EDITION

Originally some twelve years back an attempt was made by me to present these ideas in the form of a booklet under the title SOMETHING ABOUT SIKHISM. Through the help and co-operation of the late Sardar Bahadur Dharam Singh it was then made possible to publish it in large numbers for the propagation of the ideas of the Gurus especially among those who could not have access to the original GURBANI. A large number of its copies was sent abroad where it was found to be of great value equally by the scholars of comparative religion and by those who wanted to have some basic knowledge about Sikhism.

The present volume has been mostly rewritten and materially enlarged in order to cover the various aspects of the given idea. A few more subjects have been added and the material has been thoroughly revised and rearranged to enhance its usefulness as a compendium.

I am indebted to so many friends for their readiness to help me in bringing out this work that it would be rather imppossible to thank them all by name here. Yet I know that but for their invaluable assistance and friendly encouragment the publication of the book would not have been possible.

I may, however, record my gratitude to my colleague, Prof. Sant Singh M.A., for his willingness in going through the proofs and giving several useful suggestions.

HARBANS SINGH.

Khalsa College, Amritsar,
25th November, 1941.

INTRODUCTION

Among the many changes which the twentieth century has witnessed in the field of religious thought, not the least significant are, on the one hand, a wide-spread renaissance within the ancient faiths of India making for their reformation, and on the other, a growing spirit of appreciation, on the part of the West, of the abiding values which those faiths have ever enshrined and cherished. The sad fact must be admitted that their noblest truths have often been obscured by an elaborate ceremonialism, a fate of which the Christian Church at certain periods of her history has fallen foul. At other times they have dropped from consciousness or sight into the mire of a debasing idolatry or immorality, wherein the symbol has superseded the spirit, the truth exchanged for a lie, and men "worshipped and served the creature rather than the Creator." To deviate from an original ideal in response to something like a centrifugal force in the spiritual world, seems to be the nature of every social and religious movement, to which ideal they must ever be recalled, and with which they must ever recover touch, if those systems would live. With that end in view, the compiler of this little volume of chosen sayings, has undertaken a searching study of the scriptures of Sikhism,—a task for which by training, faith and temperament he is eminently fitted. He has sought first to set before an uninstructed world a selection of truths, as taught by the Gurus of the Granth, which have been fashioning the faith and tempering the character of his people for centuries, and secondly to accord these gems of thought the prominence they deserve, in the hope that his co-religionists, seeing afresh their beauty, might respond again to their appeal. And in the adventure every lover of the truth and of man must wish him well.

A great American Christian of last century—Phillips Brooks, preaching on one occasion in one of England's historic cathedrals, in commemoration of America's independence, said, "To every true man the birthday of a nation is a sacred affair." How much more should that be applied to those religious birthdays of the race, those momentous movements of the spirit of man, wherein again and again some reformer, sage or saint has sought in his own way and according to his light to purge the life of his people, to stimulate worship and endeavour, and lift them to higher planes of thought and more closely to the heart of God.

A review of the pages here presented will readily reveal to the reader the wholesome aspects of the Granth. Comparisons are odious, yet neither the critical nor devout mind will fail to note certain merits in the teachings, which had they received recognition and emphasis from other Indian faiths, would have enriched the spiritual life of the people and brought about a more desirable state of society. The theistic note so clear and unequivocal is second not even to that sounded by the prophet of Islam, while its frank and fearless opposition to caste and incarnations, and the place it admits for repentance should set the faith clear for ever from the trammels of Hinduism. If the Jew or Christian in good conscience cannot endorse all herein recorded, nevertheless he will be quick to recognise and honour the spirit of religious sincerity expressed within these pages, the high ethical level of the writings, and their emphasis upon the essential inwardness of true religion.

ALBERT E. SUTHERS.

The Message of Sikhism

I

God

There is but one God;
His name is True;
He is the Doer,
All-pervading,
Devoid of fear,
Without enmity,
Unborn and Self-existent.

GURU I, *Jap*..

O Infinite, O Limitless God,
Thou art the Ocean of goodness.

GURU V, *Sorath Rag*.

He is the King of kings.

GURU V, *Sorath Rag*.

It is Thou who singest;
It is Thou who dancest;
And it is Thou who playest on the organ;
Says Nam Dev: Thou art my Master;
I am imperfect, Thou art Perfect.

NAM DEVJI, *Sarang Rag*.

Hindus worship Him in their temples and
Muslims in their mosques;
But Nama bows to Him who has neither a
mosque nor a temple.

NAM DEVJI, *Bilaval Rag.*

The Master is infinite,
He is limitless.

GURU V, *Gauri Rag.*

Even if I know Him,
I cannot describe Him.

GURU I, *Jap.*

Thou art my King,
Thy Kingdom is true,
Nanak will fain be a sacrifice unto Thee.

GURU V, *Majh Rag.*

He who has created this universe,
Knows its mystery.

GURU III, *Majh Rag.*

My Beloved,
Thou art the giver of happiness.

GURU V, *Sorath Rag.*

To Nanak the slave,
Thy sight is sweet.

GURU V, *Jaitsri Rag.*

Who can sing of His greatness,
His glory and His works ?

GURU I, *Jap.*

Says Kabir:
He is infinite.

KABIRJI, *Ramkali Rag.*

Kabir, Master is that Lord
Who has neither father nor mother.

KABIRJI, *Gauri Rag.*

All human beings are apt to err;
It is only the Almightly Father who is infallible.

GURU I, *Sri Rag.*

He Himself alone knows
How great He is.

GURU I, *Jap.*

True, true, true is He,
For ever, ever, ever is He.

GURU V, *Majh Rag.*

As great Thou art,
So great are Thy gifts.

GURU I, *Asa Rag.*

Thy greatness inspires wonder;
Nanak, lucky is he who has found Thee.

GURU I, *Asa Rag.*

May that tongue be burnt that says
The Lord takes birth.

GURU V, *Asa Rag.*

God is beyond the Vedas,
Beyond the Holy Books.

GURU V, *Asa Rag.*

He directs and controls from on high
All that a man does.

GURU II, *Malar Rag.*

Nanak humbly says,
Without Thee, O Lord, all else is false.

GURU I, *Asa Rag.*

Words cannot describe Him.

GURU I, *Jap.*

God is remover of all sorrow,
And purifier of all sins.

GURU V, *Jaitsri Rag.*

Thou art True,
Thou art the True Master.
My flesh, bones and body
Are all Thy property.

GURU V, *Gauri Rag.*

O Ocean of goodness!
My mind and my body are all Thine.

GURU V, *Sorath Rag.*

My mind, my body and my wealth, are all
His,
What shall I present to Him?

GURU V, Bihagra Rag.

This earth is a garden,
My God is the Gardener,
He looks after everything,
And none is deprived of His care.

GURU V, Majh Rag.

Thou knowest Thy own glory,
And Thou knowest Thy Mystery.

GURU V, Majh Rag.

II

He is Omnipotent

The whole of the creation shows signs of
Thy discipline;
Says Nanak: Only Thou, O Lord, art
independent and fearless.

GURU I, Asa Ra

His works are beyond our comprehension,
His orders none can disobey.

[illegible]

How wonderful is Thy [illegible]
How wonderful that [illegible]

Thou watchest all !
Millions and billions are Thy musical notes,
Innumerable are Thy harpers and drummers;
Numberless are Thy measures and tunes and countless Thy bards;
To Thee sing air, water and fire;
DHARM RAJ sings at Thy door;
To Thee sing the angels CHIT and GUPT that keep an account of man's deeds on which DHARM RAJ pronounces judgment;
To Thee sing SIVA, BRAHMA and the goddesses,
And eternally wonderful they appear as Thou embellishest them.
To Thee sings the mighty INDRA sitting on his throne amidst other DEVATAS;
To Thee sing SIDDHAS in their devotional postures;
To Thee sing SADHUS in meditation;
To Thee sing the chaste, the upright and the contented;
To Thee sing heroes;
To Thee sing PANDITS and RISHIS in the VEDAS;

To Thee sing the charming and fascinating
damsels of heaven and earth.
To Thee sing the RATANS Thou hast created,
and the sixty-eight places of pilgrimage !
To Thee sing warriors, brave and mighty,
To Thee sing the animate and the inanimate creation;
To Thee sing the regions, the spheres and
the universe that Thy Law preserves !
To Thee sing those that are liked by Thee,
And are absorbed in the sweet nectar of Thy
contemplation.
To Thee sing innumerable other beings that
are beyond my imagination;
Nanak is at a loss to count all Thy worshippers.

GURU I, *Asa Rag.*

The heaven and the earth are Thy dishes,
The sun and moon Thy candles,
And the stars are all pearls, scattered in
that plate.
The odour of the forest ranges is Thy
incense,
The wind is Thy fan;

And the whole of the vegetable kingdom is
Thy flowers, O Lord of light !

GURU I. *Dhanasari Rag.*

Every thing is under His command;
Nothing is out of His pale.

GURU I, *Jap.*

I am no man to fathom Thy power,
I am not fit to be sacrificed even once for
Thee.
Whatever pleases Thee is the best occupation for me;
Thou livest for ever, O Formless One !

GURU I, *Jap.*

None can ascertain the value of His blessings;
Then who can imagine the greatness of the
Giver.

GURU I, *Gauri Rag.*

There is no end to His charity.

GURU I, *Jap.*

My God is not afraid of any body,
He raises the lowly to a high position.

RAVDASJI, *Maru Rag.*

He is Strength of the strengthless.

GURU V, *Sri Rag.*

Thou alone, O Master, art the support of my life;
To Thee I ever render obeisance and unto Thee I sacrifice myself.
Standing or sitting, asleep or awake,
My heart yearns for Thee.
The pleasures and pains of my mind are all false:
I conceal them not from Thee.
Thou alone art my support, my reason, my wealth and my kin.

GURU V, *Bilaval Rag.*

He is Lord of both the worlds,
Nothing is beyond His realm.

GURU V, *Asa Rag.*

Nanak, he who has been saved by the supreme God,
Has nothing to worry.

GURU V, *Asa Rag.*

Says Kabir:
There is no other saviour than the Lord;
On sea and land, He alone can protect.

KABIRJI, *Bhairo Rag.*

None but God can take or give life;
My soul, be indifferent to the world,
And pass the days in tranquillity.

GURU IV, *Wadhans Rag.*

Look ye!
My Designer is the support of my life.

NAM DEVJI, *Sorath Rag.*

Except Thee, O God, no other being is omnipotent;
Thou art our shelter,
And Thine alone is our mental vigour.

GURU V, *Kalyan Rag.*

III

He is Omniscient

Believe, all ye people,
My Lord is the reader of hearts.

GURU V. *Kalyan Rag.*

My soul,
God knows all that we do.

GURU IV, *Sri Rag.*

O Knower of hearts,
Have mercy upon me,
Nanak has fallen at Thy feet.

GURU V, *Sorath Rag.*

One may try his utmost to cheat other
people,
But the omniscient One knows all.

GURU V, *Jaitsari Rag.*

My brother,
You cheat other people and conceal your
actions,
Yet the omniscient One knows every thing.

GURU V, *Bihagra Rag.*

Nanak, remember Him,
Who is the reader of hearts.

GURU V, *Dhanasari Rag.*

The omniscient One knows my heart,
Without words He knows my thought.

GURU V, *Sorath Rag.*

Nanak sings His glory,
Who is the knower of every heart.

GURU IV, *Asa Rag.*

O, crooked heart, your Master is seeing
every act of yours;
Whatever you do He beholds,
And nothing is concealed from Him.

GURU V, *Sorath Rag.*

My Master is without body,
The Knower of all hearts pervades everywhere.

GURU V, *Bhairo Rag.*

God in His kindness has created the universe,
And He is the reader of all hearts.

GURU V, *Sorath Rag.*

One looks in front and in rear,
But what can be concealed from Thee?

GURU I, *Gauri Rag.*

IV

He is Omnipresent

Thou art, O Lord, everywhere,
Whatever we see is Thine.

GURU III, *Bilaval Rag.*

My God,
We conceal ourselves and commit unholy actions,
But Thou art nearer than the nearest.

GURU V, *Jaitsari Rag.*

Wherever you go,
He is peresent everywhere.

GURU V, *Gauri Rag.*

Says Kabir:
My Lord, Thou art everywhere.

KABIR JI, [illegible] Rag

In the present, past and future,
Thou art everywhere,
I am happy through Thy Kindness.

KABIR JI, [illegible] Rag

Nanak, be absorbed in the love of the Lord
Who pervades all creation.

GURU V, [illegible] Rag

Saints, remember the All-pervading;
Nanak, the Master of this creation is the
Destroyer of our sins.

GURU V, [illegible] Rag

Fool as I am, I have been imagining
Thou art far far away.

GURU V, [illegible] Rag

I search for the Friend,
But my Friend is always with me.

GURU IV, [illegible] Rag

Sing the glory of the pure One,
Who is all-pervading.

GURU V, [illegible] Rag

Says Ravdas, What can I do?
Without God, Where can I go?

RAVDASJI, *Jaitsari Rag*

Wherever I behold,
Thou art everywhere,
Nanak, the Guru has given me this light.

GURU V, *Bhairo Rag.*

O Giver of light! Thy light prevails over all,
Everyone is enlightened by that Light.

GURU I, *Dhanasari Rag.*

Thou art pervading everywhere,
And Thy light shines in every heart.

GURU I, *Bilaval Rag.*

My God pervades all places;
I have found Him in my own heart through
the grace of the Guru.

GURU III, *Majh Rag*

V

He is Omniform

Whatever I behold is all Thy image.

GURU V, *Tilang Rag.*

Nanak, many are the forms
In which the Lord manifests Himself.

GURU I, *Asa Rag.*

Moments, seconds, PAHARS*, days and months,
Are all different phases displayed by the same sun—
There is one sun but seasons several;
Nanak, similarly the Maker manifests Himself in innumerable forms.

GURU I, *Asa Rag.*

The Guru of the gurus is One,
But His garbs are so many.

GURU I, *Asa Rag.*

Thousands upon thousands are Thy eyes,
Yet Thou hast none;
Thousands upon thousands are Thy images,
Yet Thou hast not even a single one.
Thousands upon thousands are Thy pure feet,
Yet Thou art devoid of a foot;
The nose Thou hast none,
Yet innumerable are Thy organs of smell;

---

*According to the Indian nomenclature of time units, if a man winks his eye fifteen times it constitutes one *visa* (moment); fifteen *visas* make one *chasa*; thirty *chasas* make one *pal*; sixty *pals* make one *ghari*; eight *gharis* constitute one *pahar* and eight *pahras* make one day of twenty-four hours.

Thus with all these wonders of Thine,
Thou hast charmed us.

GURU I, *Dhanasari Rag.*

VI

He is Unborn

The importance of all other days the
Brahman has minimized;
He has honoured the JANAM-ASHTAMI as the
Lord's birthday.
He wanders in chaos and indulges in trifles.
The Lord is free from birth and death.
The Brahman prepares food and feeds Him
secretly;
O ye stupid ! He neither takes birth nor
dies.
Brahman commits a gross sin in singing a
lullaby to Him.
Burnt be those lips that utter, God takes
birth;

He comes not into flesh and dies not,
Neither He arrives nor departs;
The God of Nanak is all-absorbing and
ever-present.

GURU V, *Bhairo Rag.*

He neither comes, nor goes,
He is ever immutable.

GURU V, *Sri Rag.*

Thou art unfathomable, my Lord,
Thou dost not take birth.

GURU V, *Maru Rag.*

Neither He dies,
Nor there is any mourning for Him.

GURU I, *Asa Rag.*

VII

He is the Creator

Thou art the Creator,
Thou art the Doer,
No one can interfere with Thy works.

GURU III, *Asa Rag.*

With one word He created all this—
Nay from that word thousands of rivers
ensued.

GURU I, *Jap.*

All persons are created by Thee,
And Thou art their feeder.

GURU V, *Asa Rag.*

Saints, remember that Creator,
Who is the destroyer of all ills.

GURU V, *Asa Rag.*

B

Thou art the Creator,
And also the Destroyer of all this universe.

GURU IV, *Asa Rag.*

He looks after everything,
Who creats this universe.

GURU I, *Asa Rag.*

The Lord is the Creator;
He Himself is the administrator.

GURU II, *Asa Rag.*

Thou art the Begining, the Perfect,
The Creator of the remotest object.

GURU IV, *Asa Rag.*

My true Master,
Thou art the Creator.

GURU IV, *Asa Rag.*

Thou art the Creator !

GURU I, *Slokas.*

He alone, who creats, can destroy,
And no one else.

GURU I, *Ramkali Rag.*

My mind and body are His property,
He is the Creator and the Destroyer.

GURU I, *Gauri Rag.*

This creation of Thine,
Is all Thy sport.

GURU IV, *Asa Rag.*

VIII

He is the Saviour

My God,
Thou art the saviour of the fallen.

GURU V, *Bihagra Rag.*

He is the deliverer,
From all sins.

GURU V, *Dhanasari Rag.*

All hail to the great Lord,
Who is the saviour of the fallen and the lowly.

GURU IV, *Sri Rag.*

O beloved of the saints,
It is Thy function to save the sinners.

GURU V, *Jaitsari Rag.*

God, Thou art my Master,
Thou art my Saviour in this life and the next.

GURU V, *Sorath Rag.*

O God,
They bow before Thee,
Whom Thou hast saved from sins.

GURU IV, *Sri Rag.*

My Lord,
No body is my saviour except Thee.

GURU V, *Bihagra Rag.*

Thou art the reader of my heart,
And Thou wilt sit in judgement;
My great Master, save me, Thy slave,
I wander about committing untold sins.

GURU V, *Sorath Rag.*

My Lord, come to my help,
And save me from these passions.

TARLOCHANJI, *Sri Rag.*

O Destroyer of fear, my kind Master,
Save the honour of Thy slave.

GURU IV, *Sri Rag.*

My Master, be kind,
And save me;
No one else can do so.

GURU V, *Majh Rag.*

O God, they all sing Thy glory,
Whom Thou hast saved from the snares of MAYA.

GURU IV, *Sri Rag.*

Those who are saved by Thee,
Have not to suffer any pain.

GURU V, *Majh Rag.*

We have been separated from Thee,
Due to our own actions,
O God, save us through Thy kindness.

GURU V, *Majh Rag*

IX

He is the Benefactor

Thou art the benefactor of all beings,
O Lord!
Thou givest food, clothes, consciousness,
wisdom, intelligence, fame, beauty,
wealth and honour.

GURU V, *Kalyan Rag.*

As the mother looks after her children,
So God looks after His creation.

GURU V, *Majh Rag.*

All beings have only One benefactor,
May I never forget Him.

GURU 1, *Jap.*

First Thou created the means of livelihood,
And then Thou created man.

GURU V, *Majh Rag.*

My Master,
Thou art the Giver:
All creatures are fed by Thee.

GURU V. *Majh Rag.*

He gives everybody
His daily bread.

GURU V, *Majh Rag.*

Thou art the fulfiller,
Of all my desires.

GURU V, *Majh Rag.*

My Lord,
Thou feedest the ingrate,
And Thou lookest after everybody.

GURU V, *Bihagra Rag.*

There is only one Giver,
All others beg from Him.

GURU V, *Asa Rag.*

The Giver always looks after everyone,
He will take care of you also.

GURU I, *Gauri Rag.*

All Thy creatures seek Thy help,
Thou takest care of everyone.

GURU V, *Bilaval Rag.*

X

He is Kind

Nanak,
The Master is always kind.

GURU V, *Gauri Rag.*

The Master is the destroyer of pain,
And is an ocean of bliss.

GURU V, *Majh Rag.*

16789

My God has been kind to me,
All my pain and suffering have come to an end.

GURU V, *Sorath Rag.*

Nanak, on beholding God
My anxieties and sorrows have departed.

GURU V, *Jaitsari Rag.*

XI

He is Just

Dear ones!
I have seen another wonder of His,
Whatsoever He does is just and equitable.

GURU V, *Bihagra Rag.*

God is just,
And honours the truthful.

GURU IV, *Sri Rag.*

God Himself administers justice,
The corrupt are turned out of His court.

GURU IV, *Sri Rag.*

The Creator does full justice.

GURU V, *Gauri Rag.*

He is the true Master,
And His justice is true.

GURU IV, *Sri Rag.*

All hail to the great God,
Whose judgement is true and just.

GURU IV, *Sri Rag.*

Says Nanak, hear ye saints,
Verily, everything is just and equitable in
His court.

GURU V, *Bihagra Rag.*

When He is just and equitable,
Why worry and grumble ?

GURU IV, *Sri Rag.*

Thou art True,
Thou art just and Thy judgement is equitable,
Why then should I fear anybody ?

GURU IV, *Sri Rag.*

XII

His Name

Calling Him by thousands upon thousands
of different names,
I bow to Him.

KABIRJI, *Asa Rag.*

Countless are Thy names.

GURU I, *Jap.*

When the clothes are rendered impure,
They are cleansed with soap,
When the conscience is defiled by sin,
It is rendered pure by the love of His Name*.

GURU I, *Jap*.

Tear off all other prescriptions,
And take the medicine of His Name;
The fever of sins shall vanish and you shall
obtain true tranquillity.

GURU V, *Bilaval Rag*.

The body which forgets the Lord's word,
Bemoans like a patient in agony.

GURU V, *Gauri Rag*.

My tongue,
Sing God's praise,
And remember His Name every moment.

GURU V, *Gauri Rag*.

Day and night and for ever,
Remember the Lord who is supreme and
unfathomable.

GURU V, *Gauri Rag*.

---

*NAM-Sanskrit, *Naman:* To know. To remember God's Name and to meditate on the qualities of God for the purification of the soul.

He who remembers God even for a moment,
shall live for millions of days and for ever.

GURU V, *Gauri Rag*.

Without remembering the Lord's Name,
One leads the life of a donkey,
And wanders about in foul places.

GURU V, *Gauri Rag*.

He who remembers not the Name of God,
Commits suicide.

GURU V, *Gauri Rag*,

My Master,
Bestow on me Thy Name.

GURU V, *Gauri Rag*.

He remembers God's Name,
Nanak, whom He mercifully grants.

GURU V, *Gauri Rag*.

By forgetting God you shall never be happy,
And shall waste your days.

GURU V, *Jaitsari Rag*.

Nanak, the body that forgets the Master,
Shall fall to the dust.

GURU V, *Jaitsari Rag*

By Believing in His Name,
One attains good actions.

GURU I, *Jap*.

The Master is high,
His place is high,
And His Name is higher than the highest.

GURU I, *Jap.*

My Master,
I sacrifice myself unto Thy Name every
moment.

GURU I. *Dhanasari Rag.*

Those who repeat Thy Name,
I am ever sacrifice unto them.

GURU I, *Tilang Rag.*

If by mere abstinence one can obtain God,
Than why unics do not get Him ?
Says Kabir: Hear ye my brethren,
Without remembering the Lord's Name,
No one can get salvation.

KABIR JI, *Gauri Rag.*

He who is the Giver of breath and food,
Why have you forgotten Him ?

KABIRJI, *Gauri Rag.*

As long as you will not repeat His Name with
your tongue,
You will have to pass through many births,
crying all along.

RABIRJI, *Gauri Rag.*

My heart is enchanted by the nectar of Thy
lotus-like fragrant feet,
And I crave for that nectar day and night,
Shower water of Thy kindness on Nanak,
the sparrow-hawk,
So that he may be able to live in Thy Name.

GURU I, *Dhansari Rag.*

We are Thy poor and humble servants,
Protect us, O protect us from the miseries of
this mortal body;
O Mightiest of the mighty !
Thy Name is the only stay and hope to
Nanak,
And he has experienced celestial joy in
Thy Name.

GURU I, *Gauri Rag.*

Here avail yourself of the profit of the
Lord's Name,
So that ye may live in peace hereafter.

GURU V, *Gauri Rag.*

Only he knows the description of the
Indescribable,
Whom the Lord awakens and offers the
sweet drink of His Name.

GURU V, *Gauri Rag.*

My brethren,
No one can get salvation without His Name.

KABIRJI, *Gauri Rag.*

By hearing His Name,
One obtains truth, contentment and knowledge.

GURU I, *Jap*

I am a slave dog at Thy gate,
And I bark at those who have forgotten Thee.

KABIRJI, *Ramkali Rag.*

God's Name is my wealth.

KABIRJI, *Bhairo Rag.*

Pure is he,
Whose heart is devoid of His Name.

KABIRJI, *Bhairo Rag.*

My soul, remember God day and night and for ever,
This is the highest and the holiest of all your actions.

GURU V, *Gauri Rag.*

They are accepted,
Who remember His Name.

GURU III, *Asa Rag.*

My friendes and comrads,
Remember the Name of the Lord.

GURU IV, *Asa Rag.*

When great difficulties befall you,
And no body is there to help;
When friends have turned foes,
And relatives have deserted;
When all assistance has been denied,
And no help is forthcoming;
If you remember God at that time,
Then no harm will be done unto you.

GURU V, *Sri Rag.*

Through the mercy of the true Guru,
Nanak has obtained the true Name.

GURU V, *Sri Rag.*

My soul,
Remember the Name of God,
And you will be saved from the pangs of death.

GURU IV, *Sri Rag.*

Nanak, those who remember God day and night with their heart and soul,
God's MAYA is slave to them and obeys their commands.

GURU III, *Sri Rag.*

Sri Pratap Si[illegible]
Library

Says Sheikh Farid:
Dear ones, always remain with God.

FARIDJI, *Asa Rag.*

He who remembers His Name with his heart and soul,
Shall be remembered for ever.

GURU V, *Gauri Rag.*

Says Kabir:
I will not forget the Lord;
He is the Highest of high.

KABIRJI *Gauri Rag.*

Says Kabir:
Those who have forgotten the Master,
They are lost in wilderness, and have fallen to the dust.

KABIRJI, *Suhi Rag.*

Says Kabir:
O ignorant mind, remember Him;
God is true and all else is false.

KABIRJI, *Gauri Rag.*

Says Kabir: He may posses beautiful body,
But without remembering the Lord's Name he will appear ugly.

KABIRJI, *Gauri Rag.*

I am sacrificed unto him,
Who remembers the Name of the Lord.

KABIRJI, *Gauri Rag.*

How can I live,
Without the food of His Name?

KABIRJI, *Gauri Rag.*

Without remembering His Name,
My life has gone to waste.

NAMDEVJI, *Bilaval Rag.*

Those who repeat His Name by their tongues,
What can the angel of death do unto them?

KABIRJI, *Asa Rag.*

God's Name is a valuable pearl,
And none can steal it.

GURU V, *Majh Rag*

He who has given you your mind and your body,
And has given you your daily bread,
Why have you forgotten Him?

GURU III, *Sri Rag.*

I am sacrificed unto them,
Who remember God.

GURU III, *Sri Rag.*

By remembering God's Name,
Human beings have become angels.

GURU III, *Sri Rag.*

There is no suffering,
If we remember the true Name.

GURU III, *Majh Rag.*

Nanak, forget not His Name;
Thereby you will be honoured at His gate.

GURU III, *Sri Rag.*

A man may put on beautiful and costly clothes,
Yet if he forgets His Name,
He will look like a scarecrow fixed in a field.

GURU V, *Gauri Rag.*

The wealth of His Name is your permanent capital,
And the rest is all temporary.

GURU III, *Gauri Rag.*

Remember Him day and night,
Good man, this is your wealth.

GURU I, *Sri Rag.*

If I forget my Beloved for a moment,
My mind becomes sick.

GURU I, *Sri Rag.*

How can you be respected in His court,
If His Name does not reside in your heart ?

GURU I, *Sri Rag.*

Brother, remember God with your heart
and soul,
Master will be pleased with your bargain.

GURU I, *Sri Rag.*

Call that body pure
Where the Name of the true One resides.

GURU I, *Sri Rag.*

All-perfect God,
Favour us so that the flag of Thy Name
may remain hoisted for ever.

GURU V, *Kalyan Rag.*

Nanak, meditate on the Name of the Lord
That you may attain salvation, every sort
of comfort and happiness.

GURU V, *Kalyan Rag.*

Let us remember the Host Nanak,
So that the end may come while we may be
meditating upon His Name.

GURU I, *Gauri Rag.*

He who repeats Thy Name,
Make me his slave, O God.

GURU IV, *Gauri Rag.*

Nanak, without remembering His Name,
Nobody can obtain salvation.

GURU III, *Gauri Rag.*

Thou art Kind and Saviour of Thy slaves,
I am Thy beggar,
Grant me Thy Name.

GURU IV, *Gauri Rag.*

Master,
Those who remember Thy Name,
Live in peace in this world and for ever.

GURU IV, *Asa Rag.*

They attain salvation who remember Thy
Name,
They are freed from all limitations.

GURU IV, *Asa Rag.*

My mind,
Remember Him day and night.

GURU III, *Sri Rag.*

Idiot, you have forgotten God !

GURU V, *Maru Rag.*

Their eating, dressing and wealth are all
blessed,
Those who are coloured in the dye of the
Lord's Name.

GURU IV, *Sorath Rag.*

Their doings and actions are all blessed,
Those who repeat His Name every moment,
day and night.

GURU IV, *Sorath Rag.*

You may repeat His Name,
But if your heart is full of deceit,
Your conscience will not be thus purified.

GURU IV, *Suhi Rag*.

Nanak, those who have forgotten God,
How can they obtain happiness ?

GURU V, *Gauri Rag*.

All else is bitter,
The Name of the true One is sweet.

GURU V, *Gauri Rag*.

He whose tongue repeats His Name
And whose ear hears His praise,
Has been saved in this world.

GURU V, *Gauri Rag*.

Dear ones, remember Him day and night,
Waste not a moment.

GURU V, *Gujari Rag*.

He who has not relished the taste of His
Name with his tongue,
His talk is insipid.

GURU III, *Gujari Rag*.

Nanak, those who repeat His Name,
My mind and my body are sacrificed unto
them.

GURU III, *Gujari Rag*.

Blessed is that tongue
Which repeats the Lord's Name.

GURU III, *Gujari Rag.*

None will go with you
Except God's Name.

GURU V, *Bihagra Rag.*

Says Nanak:
By remembering the Lord
All my needs have been satisfied.

GURU V, *Bihagra Rag.*

One may possess a beautiful wife and live
in a magnificent house,
Yet without remembering His Name, one
has lost the game of life.

RAVDASJI, *Sorath Rag.*

Remember God with every breath of yours;
Nanak sings the praises of the Lord.

GURU V, *Sorath Rag.*

By remembering God
All your sins of countless births will be
destroyed in a moment.

GURU V, *Sorath Rag.*

As the fish dies without water,
So I cannot live without His Name.

GURU V, *Sorath Rag.*

If a man is weak,
And is suffering from the pangs of poverty
and hunger;
If he has neither money nor there is anybody
to console him;
If there is none to gratify his desires and
needs,
And he is always unsuccessful;
Yet if God resides in his mind,
He is the monarch of an everlasting
kingdom.

GURU V, *Sri Rag.*

If a man has great anxiety and is suffering
from a bodily disease;
His family life brings him sometimes anxiety
and sometimes relief;
He may have to wander about in all
directions,
And may not get a moment's rest;
Yet if he remembers God, his mind and
body will remain at peace.

GURU V, *Sri Rag.*

One may conquer all,
And may have none to fear,
Yet if one does not remember God,
One will suffer in the hands of the devil.

GURU V, *Sri Rag.*

A person may possess empires, dominions and sway over many peoples;
He may have all sorts of enjoyments at his command;
He may possess beautiful and delightful gardens,
His orders may readily be obeyed,
He may have easy means to satisfy his desires,
But if the supreme One does not reside in his heart,
He will be born a serpent again.

GURU V, *Sri Rag.*

You may display countless works of great profusion,
Yet without His Name they are all vain ostentation.

GURU V, *Gauri Rag.*

Nanak, forget Him not for a moment,
Who has given you this beautiful body.

GURU V, *Jaitsari Rag.*

A spark of fire is sufficient to burn a big pile of wood,
So when the true Master dwells in the heart,
All suffering and sin are destroyed.

GURU V, *Jaitsari Rag.*

Those who never remember the Lord,
Nanak, thay are like worms in filth.

GURU V, *Jaitsari Rag.*

A person may live in a ruined hut,
His clothes may all be rags,
He may have no lineage to claim,
Without honour and respect he may wander in the wilderness,
He may have neither friend nor beloved,
He may be without wealth and beauty,
He may have no relation or kinsman,
But if his heart is saturated with God's Name,
He is the king of the whole world.

GURU V, *Jaitsari Rag.*

Nanak, by repeating the Lord's Name with the tongue,
One is washed of all the sins.

GURU V, *Jaitsari Rag.*

Millions and millions of my sins have been absolved,
By remembering the Lord's Name.

GURU V, *Jaitsari Rag.*

A man may conquer the whole world and
live in heaven,
Yet if he forgets the Lord,
Nanak, he wanders in the wilderness without
peace.

GURU V, *Jaitsari Rag.*

By associating ourselves with the true
Saviour,
We get our lives perfected;
Thus while laughing, playing, dressing and
eating we get our salvation.

GURU V, *Gujari Rag.*

Those who live on the bank of the sacred
Ganges and drink its water,
Without remembering Him, they will not get
salvation;
Saying so Kabir passed by.

KABIRJI, *Slokas.*

XIII

His Abode

This universe is the abode of the True One,
The True One resides in it.

GURU II, *Asa Rag.*

Says Kabir,
O MULLA ! Why do you cry so loud on the
towers ?

The Master is not deaf:
For whom you are crying so loudly,
Behold Him in yourself.

KABIRJI, *Slokas*

I have searched all places,
None is devoid of His presence.

GURU V, *Gauri Rag.*

God resides in every heart,
Search Him in yourself.

GURU IX, *Dhanasari Rag.*

Rebuke not anyone,
The True One resides in all:
Trouble not others,
All are invaluable gems.

FARIDJI, *Slokas.*

Seated in the midst of Thy creation,
Thou enjoyest the sight.

GURU I, *Asa Rag.*

XIV

His Worship

Worship Him and sing His glory,
Remember your Master day and night.

NAMDEVJI, *Asa Rag.*

Says Kabir,
Only he is perfect in this world,
In whose heart there is no one else but God.

KABIRJI, *Gauri Rag.*

Sing the glory of the Fearless,
I would be a sacrifice unto Him, by whose praise one gets eternal rest.

GURU I, *Gauri Rag.*

I do not go on HAJ to KAABA,
Nor do I go to any TIRATHA for worshipping,
I worship only the one God, and nobody else.

GURU V, *Bhairo Rag.*

I have fallen at Thy feet, O Compassionate to the poor,
O Ocean of comfort, my great Master,
Have mercy so that Nanak may sing Thy glory,
And keep him at Thy feet.

GURU V, *Gauri Rag.*

The real worship
Is to follow the word of God.

GURU V, *Gauri Rag.*

By worshipping God you get all that you wish,
By worshipping others you waste your life.

GURU III, *Gujari Rag.*

As long as you crave for heaven,
Your mind will not be fixed at His feet.

KABIRJI, *Bhairo Rag.*

Without being bleached, unwashed clothes
cannot be dyed;
Bleached in the fear of the Lord and with
a sense of honour in the heart,
Says Nanak, if a person prepares for a life
of God's worship,
All falsehood disappears from within him.

GURU I, *Asa Rag.*

The head that never bows before its Master
Is worth chopping off.

GURU II, *Sri Rag.*

Sing His praises, my tongue,
And you shall be ever happy in this world
and the next.

GURU V, *Gauri Rag.*

Even if people laugh at me,
I will not leave Thy worship.

NAMDEVJI. *Basant Rag.*

Sing His glory in the company of the saints,
And all your maladies shall vanish.

GURU V, *Jaitsari Rag.*

Sing His praise with your heart and soul.

GURU V, *Jaitsari Rag.*

Remember God, otherwise you shall go to
hell;
Worship the Lord and not wander about.

BAINIJI, *Sri Rag.*

How wonderful is Thy praise, O Destroyer
of fear!
Thy praise is sung on innumerable organs
in different tunes and metres.

GURU I, *Dhanasari Rag.*

That praise is real,
Which He likes best.

GURU I, *Dhanasari Rag.*

My Beloved,
How can I live without Thee?

GURU I, *Dhanasari Rag.*

By singing His glory;
Your impurities shall be washed away.

GURU V, *Gauri Rag.*

Nanak, he will reach the shore safely,
Who sings His glory.

GURU IX, *Dev Gandhari Rag.*

By singing His glory,
The mind becomes clear.

GURU III, *Gauri Rag.*

Lord, bless me with that SHASTRA in which
Thy praise is sung,
So that I may also glorify Thy greatness.

GURU I, *Asa Rag.*

XV

His Service

Blessed is he who serves God.

GURU III, *Sri Rag.*

He who is the giver of the fruit of your
labour,
And He who is the knower of your heart,
My soul, serve that Master.

GURU V, *Sorath Rag.*

Those who have served Thee,
Have obtained bliss.

GURU V, *Bihagra Rag.*

My foolish soul, there is many a tank
for bathing ;
There is many a god for worshipping ;
But O ignorant soul, to you Kabir says,
Relief lies in His service alone.

KABIRJI, *Gauri Rag.*

Nanak, without the service of the true One
The *TIKKA and the thread are as good as
naught.

GURU I, *Asa Rag.*

The joy one experiences in the service
of the Lord,
Is not to be got even by a king on his throne.

KABIRJI, *Gauri Rag.*

To serve God is the highest blessing,
To remember His Name is the highest service.

GURU V, *Asa Rag.*

By serving the giver of happiness,
One remains happy for ever.

GURU III, *Majh Rag.*

My God,
Nobody is mine excepting Thee,
I serve Thee and I sing only Thy glory.

GURU III, *Majh Rag.*

He who serves the Lord,
Obtains honour.

GURU I, *Jap.*

---

* The sacred sign generally used on the forehead by different sects among Hindus.

Says Kabir :
How can you be saved,
Without serving the true Master ?

KABIRJI, *Gauri Rag.*

Those who serve the Master day and night,
I would be a sacrifice unto them.

GURU V, *Gauri Rag.*

If a man serves the Lord without asking
for a reward in return,
He finds his Master.

GURU V, *Gauri Rag.*

He who does not serve the true Master,
Has to repent again and again.

GURU III, *Gauri Rag.*

XVI

His Obedience

Says Nanak,
By obedience one does not go abegging.

GURU I, *Jap.*

By obedience one contracts relationship
with virtue.

GURU I, *Jap.*

He who does not obey the Lord,
Shall repent for ever.

GURU III, *Sri Rag.*

As ordained by Him the winds traverse
their courses constantly,
As ordained millions of rivers flow in their
respective channels;
As ordained fire does all its functions,
As ordained the earth supports its whole
burden;
As ordained the moon revolves in its orbit,
As ordained the kings are administering
justice;
As ordained the sun and the moon move
immeasurable distances ceaselessly,
As ordained people work wonders and
acquire knowledge,
As ordained the great and mighty heroes
win fame,
As ordained generations come and go,
The whole universe shows signs of discip-
line,
Nanak, only the Lord is independent,
fearless and true.

GURU I, *Asa Rag.*

His light is discerned,
Through the grace of the Guru.

GURU I, *Dhanasari Rag.*

Says Nanak,
I would be a sacrifice unto my Guru,
Through whose guidance I have been united
to the supreme Being.

GURU V, *Asa Rag.*

Not to speak of me—a fool,
Countless sinners have obtained salvation,
Through the grace of the true Guru.

GURU V, *Sorath Rag.*

By following the Guru,
One achieves His Name,
And love for the transient is lost.

GURU III, *Sri Rag.*

Through the grace of the Guru,
One remembers His Name.

GURU III, *Sri Rag.*

Hail, hail to the Guru,
In whose company the Divine Name is
remembered.

GURU V, *Jaitsari Rag.*

By serving the true Guru you get peace,
And all that you desire.

GURU III, *Sri Rag.*

They are great who serve the Guru,
And are saved from the miseries of this earth.

GURU III, *Gauri Rag.*

By serving the true Guru,
I have been united to God.

GURU III. *Gauri Rag.*

Nanak, they are accepted as true,
Who serve the true Guru.

GURU III, *Sorath Rag.*

Nanak, post yourself at the feet of the Guru,
And sing His praises for ever;
And you shall be saved.

GURU V, *Asa Rag.*

Those who remember the true Guru,
They do not fear the angel of death.

GURU V, *Sri Rag.*

Call him the true Guru,
Who has knowledge of God.

GURU IV, *Malar Rag.*

He is the true Guru,
Who understands the True One.

GURU V, *Gauri Rag.*

My soul, search for such a Guru
By whose service the pangs of birth and rebirth come to an end.

GURU III, *Wadhans Rag.*

One cannot get salvation
By following the imperfect Guru.

GURU I, *Ramkali Rag.*

Without the perfect Guru
One wanders like SATAN.

GURU V, *Jaitsari Rag.*

If the Guru is ignorant and blind,
How can he show you the true path ?

GURU III, *Gujari Rag.*

He who is a sinking stone himself,
How can he make other people swim.

GURU V, *Maru Rag.*

XVIII

The Guru's Word

Without the Word of the true Guru,
All other words are imperfect.

GURU III, *Ramkali Rag.*

The True One is known,
Through the Word of the Guru.

GURU V, *Sri Rag.*

The Word is the Guru,
And the Guru is the Word,
The Word is the nectar of all nectars.

GURU IV, *Nat Narayan Rag.*

To love the Word of the true Guru
Is to serve God.

GURU III, *Gujari Rag.*

Without the Word of the true Guru
You cannot attain to God:
You have wasted your life.

GURU III, *Sri Rag.*

The Guru's Word
Is light for the whole world.

GURU III, *Sri Rag.*

The Word of the true Guru
Is the Guru himself.

GURU IV *Kanra Rag.*

The corrupt man has wasted his life in vain,
Without the Guru's Word he suffers great
pain.

GURU III, *Majh Rag,*

Come ye, all disciples,
O dear ones of the Guru!
Sing the true Word.
And sing the Word of the Guru
Which is the truest of all words.

GURU III, *Ramkali Rag.*

Oh me,
When you have not followed the Word of
the Guru,
What have you gained by getting yourself
clean-shaven,
And by wearing a YOGI's garb?

GURU IX, *Sorath Rag.*

All people behold the Guru,
But salvation cannot be obtained by mere
sight,
As long as one does not follow the Guru's
Word.

GURU III, *Wadhans Rag.*

Nanak has obtained the Name of the
Destroyer of fear,
And through the Word of the Guru has
obtained happiness and bliss.

GURU V, *Majh Rag.*

XIX

The Saint

Saint is he,
By associating with whom one is saved.

GURU V, *Gauri Rag.*

I would fain be a sacrifice unto Thy saints,
Who have overcome lust, anger and greed.

GURU V, *Majh Rag.*

To the saints nothing is sweet without Him,
All other pleasures are insipid.

GURU V, *Jaitsari Rag.*

O merciful God,
Bestow upon me this favour
That my mind may become the dust of
Thy saints.

GURU V, *Gauri Rag.*

Sweet is the company of Thy saints.

GURU V, *Jaitsari Rag.*

The company of God's saints
Is obtained by good fortune.

GURU V, *Gauri Rag.*

By associating with the saints,
Your lust, anger, greed and passions will be
washed off.

GURU V, *Gauri Rag.*

Leave your stubbornness,
Serve the saints,
And have faith in their word.

GURU V, *Gujari Rag.*

His Name is nectar,
Drink it in the company of the saints.

GURU V, *Gauri Rag.*

The more intimate the association with the
saints,
More the love of God is attained.

GURU V, *Sri Rag.*

Brethren,
Attain peace by association with the saints.

GURU V, *Sri Rag.*

He to whom God is merciful,
Attains the society of His saints.

GURU V, *Sri Rag.*

By good fortune the company of the saints
is attained,
I bow and fall at their feet.

GURU V, *Jaitsari Rag.*

Pray to the saints with your hands folded,
for it is a great virtue;
Prostrate yourself at their feet, for it is a
good deed.

GURU IV, *Gauri Rag.*

XX

The Worshipper

As the waves and the foam are nothing but
water,
So are the Master and His worshipper.

GURU V, *Sarang Rag.*

God has saved His worshippers,
And all their worry and pain have vanished.
GURU V, *Majh Rag.*

Says Nanak,
His worshippers are ever happy.
GURU I, *Jap.*

Thy Name is the source of all bliss,
It resides in the mind of Thy worshippers.
GURU III, *Majh Rag.*

He becomes holy,
Who sings the glory of the Holy.
KABIRJI, *Gauri* Rag.

Thou art the touchstone,
I am the iron ore,
By touching Thee I have become gold.
NAMDEVJI, *Parbhati Rag.*

With great enthusiasm Thy worshippers
Are dyed with the colour of Thy Name.
GURU III, *Majh Rag.*

He is the highest of the high,
He is the purest of the pure,
In whose heart God resides.
GURU IV, *Gond Rag.*

His worshippers have faith in Him
Who is the knower of all hearts.
GURU IV, *Gauri Rag,*

The godly men have attained to the ever-
existent and all-pervading Lord,
And are respected everywhere.

GURU IV, *Gauri Rag*.

He who does not possess knowledge of Him,
Is dead in this world,
And has to wander through eighty-four
lakhs* of births.

GURU III, *Sri Rag*.

He who forgets the Lord's Word in this
transient world,
Shall have to repent in the end.

BAINIJI, *Sri Rag*.

In whose heart the Lord resides,
Why should he worry about any thing?

GURU V, *Bihagra Rag*.

During the voyage of this life in which sin
and scepticism predominate,

---

*According to the Hindu scriptures it is supposed that there are eighty-four lakhs of different species on this earth, out of which twenty-one lakhs are oviparous, twenty-one lakhs viviparous, twenty-one lakhs belong to the plant kingdom and twenty-one lakhs are of abiogenetic origin.

According to the modern biologists, however, 840000 species have so far been discovered (Metcalf and Flint), and the theory about the abiogenetic origin of species is considered obsolete.

Only a Brahmagyani* reaches the shore safe
and sound.

GURU V, *Gauri Rag.*

Says Kabir,
He alone is perfect in this world in whose
heart God resides.

KABIRJI, *Gauri Rag.*

Who can comprehend the glory
Of those who have met the Lord?

GURU V, *Majh Rag.*

What sort of difference exists between Thee
and me and me and Thee, O Lord?
It is just that difference which one marks
Between gold and the gold ring or the water
and its waves.

RAVDASJI, *Sri Rag.*

Says Kabir:
O Mollusc! remain in the Ocean—Your
beloved;
Otherwise you shall cry from temple to
temple in the morning.

KABIRJI, *Slokas.*

---

*Literally it means one who has knowledge of God.

XXI

Monotheism

There is
But One God.

GURU I, *Jap.*

Contemplate the True One that was in the beginning,
The True One that was ere the world began,
The True One that exists even now,
The True One that shall exist in the future also.

GURU I, *Jap.*

I worship the One God,
I remember the One God,
And I make supplication to the One God only.

GURU V, *Jaitsari Rag.*

O God, Thou art One,
Thou art Merciful, Infinite.

GURU V, *Jaitsari Rag.*

My Mother,
I do not know anybody other than God.

KABIRJI, *Gauri Rag.*

There is only One Giver,
And He is my only Friend.

GURU III, *Gujari Rag.*

Have faith in One, O man!
Give up all faith in others.

GURU V, *Gauri Rag.*

I have no concern with any DEVATA;
Whenever I pray, I pray to God alone.

KABIRJI, *Bhairo Rag.*

The tongue may be burnt,
That repeats the name of other than God.

GURU III, *Gujari Rag.*

All creatures have One Protector.

GURU I, *Sri Rag.*

Says Kabir at the top of his voice:
There is but One and the same God,
Both for the Hindus and the Muslims.

KABIRJI, *Asa Rag.*

By whose favour you enjoy the pleasures
and comforts of life,
Nanak, He alone is worthy of being
remembered ever and anon.

GURU V, *Gauri Rag.*

There is but One Giver,
And no one else.

GURU V, *Sri Rag.*

I do not recognize anybody else,
I always sing Thy glory.

GURU I, *Bilaval Rag.*

He who wanders about after DEVATAS,
Shall go empty-handed.

GURU V, *Asa Rag.*

Nanak, the worship of the True One is true;
Whosoever takes birth and passes away is
unstable and transient.

GURU I, *Asa Rag.*

Serve the True One,
And praise the True One.

GURU III, *Majh Rag.*

There are six SHASTRAS,*
Their authors are six with six different
teachings,
The Guru of the Gurus is One,
Though His garbs are many.

GURU I, *Asa Rag.*

God is my hope and mainstay;
God is my friend and I depend only upon
Him.

GURU V, *Asa Rag.*

---

*See Appendix B.

XXII

Fatherhood of God

We are the sons of the same one Father;
Thou art my great Lord!

GURU V, *Sorath Rag.*

The four castes which people name,
Have all proceeded from One vital fluid.
All human beings are built of one and the same clay;
The great Artificer moulds it in different shapes.

GURU III, *Wadhans Rag.*

All human beings have one light,
It is discerned through the service of the true Guru.

GURU III, *Majh Rag.*

XXIII

Idol Worship

The stone which man calls God,
Takes him and drowns him along with it;
O sinful and disloyal creature understand you not,
That a boat of stone cannot carry you ashore ?
Nanak has found that Lord, through the Guru,

Who feeds all His creation on sea as well as
on land.

GURU V, *Suhi Rag*

He who thinks that the stone is God,
Worships in vain ;
He who falls at the feet of a stone,
Labours to no purpose.

GURU V, *Bhairo Rag.*

They worship inanimate objects and bow
before graves:
Their exertions will go all in vain.

GURU IV, *Malar Rag.*

Those who have forsaken God,
And have attached themselves to idols,
Shall abide in hell.

GURU V, *Jaitsari Rag.*

The truth is this:
God lives in His own people,
And is not to be found in idols.

KABIRJI, *Tilang Rag.*

They worship one stone,
While the other stones they trample under
their feet:

If the former is God, then the latter are
also the same.
Says Namdev, I worship God alone.

NAME DEVJI, *Gujari Rag.*

Neither the stone can speak,
Nor is it capable of giving anything;
All your worship and actions are fruitless.

GURU V, *Bhairo Rag.*

Kabir, people worship stones and call
them God;
He who has any faith in them, will be lost
in mid-stream.

KABIRJI, *Slokas*

XXIV

Incarnation Prophets created by God in different
ages
Are known as His AVATARS.

GURU III, *Asa Rag.*

God's kingdom is for ever,
He neither comes nor goes.

GURU III, *Wadhans Rag.*

XXV

The Infidel

The non-believer wanders lost in doubt:
He churns water and dies in despair.

GURU V, *Suhi Rag.*

He who remembers not God,
Leads the life of a reptile, vegetates.
So lives the infidel who forgets His Name.

GURU V, *Gauri Rag.*

The heretics are diseased in this world,
They have forgotten the giver of happiness.

GURU III, *Majh Rag.*

Brother, as far as possible,
Do not go near the infidel.

GURU V, *Sorath Rag.*

The infidel does his actions under the
influence of ego,
He has lost the game of his life.

GURU IV, *Majh Rag.*

The non-believer has lost himself,
He earns his living by corrupt and dishonest
means.

GURU III, *Sri Rag.*

The heretics are lost in hypocrisy and doubt,
The load of covetousness sinks their boat.

GURU IV, *Bilaval Rag*

The non-believer is blind and he knowes not
That one day all will have to meet the end.

GURU III, *Majh Rag.*

The heretics do not possess an iota of
wisdom,
Yet they consider themselves to be wise.

GURU III, *Sorath Rag.*

The infidel and ignorant suffer great pains,
They forget God's Name and are drowned
in the ocean of MAYA.

GURU III, *Sri Rag.*

The non-belivers are blind,
And are wandering like the devil.

GURU III, *Majh Rag.*

The non-believer is a great loser,
He is lost in superstition;
He is blind and does not remember God,
How can he find the Lord ?

GURU I, *Asa Rag.*

The infidels are like a plant devoid of
leaves;
The conceit within them has severed them
from the Lord,
And thrown them far far away.

GURU IV, *Bilaval Rag.*

The infidel has not tasted the divine Love;
There is the thorn of pride in his mind;
As he proceeds the thorn pricks and gives
him much pain;
He endures the cudgels of the angel of
death on his head.

GURU IV, *Gauri Rag.*

The infidel is corrupt of heart,
And tells lies.

GURU III, *Gujari Rag.*

The infidel is low,
He has neither lineage nor caste.

GURU V, *Gauri Rag.*

The infidel is blind,
He cannot attain peace.

GURU III, *Asa Rag.*

XXVI

Equality

The rich and the poor are all brethren,
This the Lord has ordained and none can gainsay it;
Says Kabir, poor is he in whose heart
There is not the Name of the Lord.

KABIRJI, *Bhairo Rag.*

Nanak, none is high and none is low.

GURU I, *Jap.*

Kashatriya, Brahmana, Sudra and Vaishya,
I address you all at once.

GURU V, *Suhi Rag.*

XXVII

No Caste

Vain are the distinctions based on caste and pedigree,
All human beings look up to one Protector.

GURU I, *Sri Rag.*

Caste and distinctions depend upon
One's own actions and deeds.

GURU I, *Parbhati Rag.*

Brahman is he who knows the Lord
And is coloured with the glory of His love.

GURU III, *Sri Rag.*

All castes are vain,
And the applause of the worldly people
vainglorious.

GURU I, *Sri Rag.*

Say how you are Brahman and I am
untouchable.
Is there blood in my veins and milk in
yours?

KABIRJI, *Gauri Rag.*

The Hindus and the Muslims have but
One and the same God,
What can a MULLA or a SHAIKH do ?

KABIRJI, *Bhairo Rag.*

Caste and beauty do not accompany man
after death :
He will be dealt with according to his
actions here.

GURU III, *Asa Rag.*

The big people of the world
Are of no avail to you, O fool;
The servant of God who belongs to a
low caste
Can save you in a moment.

GURU V, *Gauri Rag.*

I am neither Hindu nor Mussalman,
My body and soul belong to both ALLAH
and RAM.

GURU V, *Bhairo Rag.*

By remembering Him,
Kashatrya, Brahmna, Sudra and Vaishya,
all can get salvation.

GURU V, *Gauri Rag.*

Says Kabir,
You may verify for yourself,
God resides in everybody:
One and the same God lives both in Hindus
and Turks.

KABIRJI, *Asa Rag.*

O ignorant fool!
Do not be proud of your caste.

GURU III, *Bhairo Rag.*

No caste is acknowledged in the next world.
Caste is not recognised; there new beings
dwell.

GURU I, *Asa Rag.*

Ghee and silk, nobody calls by the
name of the vessel in which they are
contained;

Similar is the case of the lover of God,
in whatever caste he may be found.

GURU I, *Tilang Rag.*

He who subdues his passions,
Is a MULLA indeed.

KABIRJI, *Bhairo Rag.*

They are of low caste,
Who have forgotten their Master.

GURU I, *Asa Rag.*

XXVIII

Immortality of Soul

The soul is immortal.

GURU V, *Gauri Rag.*

The soul neither dies,
Nor can it be destroyed.

GURU V, *Gond Rag.*

XXIX

Consubstantial

He who has created this universe,
In Him it will end.

GURU V, *Majh Rag.*

XXX

Metempsychosis

The Creator has ordained
The transmigration of souls.

GURU III, *Bilaval Rag.*

The universe exhibits,
The phenomenon of metempsychosis.

GURU III, *Bilaval Rag.*

Those in whose heart there is greed and lust have lost their way;
They will have to pass through many births.

GURU III, *Gujari Rag.*

Lust and anger dominate the whole earth,
Therefore man has to pass through the pangs of transmigration.

GURU III, *Majh Rag.*

One wanders through
Eighty-four lakhs of different births.

GURU V, *Gauri Rag.*

As many a flower blossoms in wilderness,
And wastes its fragrance,
So through many births I have wandered.

KABIRJI, *Gauri Rag.*

Those who have been entangled in lust, anger, greed and passion,
They cannot be saved from transmigration.

GURU V, *Gujari Rag.*

My Lord, save me this time,
So that I may not have to be born again.

KABIRJI, *Maru Rag.*

Eating, drinking, playing and laughing,
I have passed through many births;
My Master, save me from the terrible
ocean of transmigration.

GURU V, *Gauri Rag.*

God's works are wonderful,
Forgetting Him one has to pass through
many births.

GURU III, *Majh Rag.*

Says Kabir, remember God,
He will end transmigration for you.

KABIRJI, *Asa Rag.*

Nanak, transmigration can only end,
If He resides in the mind.

GURU V, *Gauri Rag.*

Nanak, God is ever with me,
I have no fear of transmigration.

GURU V, *Sorath Rag.*

Godly men live on the Name of the Lord,
They have been relieved of the pains of
fear,

And the pangs of transmigration.

GURU V, *Gauri Rag.*

By singing His glory,
All desires are fulfilled,
The fear of transmigration is removed,
And the true One is realized.

GURU V, *Jaitsari Rag.*

Through the service of the Lord,
The transmigration of soul can be brought
to an end.

GURU V, *Gauri Rag.*

Says Nanak,
I have fallen at Thy feet, save me from
transmigation.

GURU V, *Bihagra Rag.*

XXXI

Actions

As you sow, so you shall reap;
This body is the field of your actions.

GURU V, *Jaitsari Rag.*

All your actions without remembering Him,
Are as futile as decorations for a corpse.

GURU V, *Gauri Rag.*

Cursed be those actions,
Which are done without remembering the
Lord.

GURU V, *Gauri Rag.*

O foolish soul! Why do you grumble,
When you are rewarded according to your
own actions?

GURU V, *Gauri Rag.*

If your feet are limp,
It is because of your own deeds.

GURU I, *Asa Rag.*

I shall reap the fruit of my labour.

GURU I, *Asa Rag.*

Whatsoever you sow, you shall reap
The fruit thereof.

GURU I, *Jap.*

We shall all have to render
An account of our actions.

GURU I, *Asa Rag.*

I have been separated from Thee due to my
own actions,
Why should I blame others?

GURU V, *Majh Rag.*

He who sings His praises and does good
actions
Will merge into Him.

GURU III, *Gujari Rag.*

I would be a sacrifice unto him,
Who does good actions.

GURU III, *Asa Rag.*

In the end, you will be judged
According to your own actions.

KABIRJI, *Sorath Rag.*

Why blame other people?
I have to blame my own actions;
As I have acted so have I got.

GURU I, *Asa Rag.*

On the soil of your mind
Sow the seed of good actions;
Water this field with His Name.

GURU I, *Sri Rag.*

Life devoid of good actions
Is all in vain.

GURU I, *Sri Rag.*

Leave bad actions
And only do good ones.

GURU I, *Sorath Rag.*

He who always encroaches upon another's
wealth,
How long will his actions remain concealed?

GURU V, *Phunah.*

Why delay doing good,
Delay if the action is bad.

GURU V, *Sahaskriti Slokas.*

O ignoramus, why do you blaspheme God,
When you are to be rewarded according to
your own actions ?

TRILOCHANJI, *Dhanasari Rag.*

XXXII

Predestination

The year and moment of my death are
foreordained,
Come and annoint me with the oil of Love.

GURU I, *Gauri Rag.*

As God has written in your account
So you get.

GURU I, *Sri Rag.*

Nanak, what can one get unless it is
ordained ?

GURU III, *Sorath Rag.*

What has been written in your fate
None can change;
Brother, as the Creator ordains so it happens.

GURU III, *Sorath Rag.*

One may try one's utmost,
Yet without fate nothing can be obtained.

GURU I, *Tilang Rag.*

One gets according to
What is in one's destiny.

GURU III, *Sorath Rag.*

Through the eternal decree of Providence
The Guru has been attained,
And now my mind is absorbed in the love
of the Lord.

GURU IV, *Gauri Rag.*

XXXIII

Prayer

Blessed are those,
Who pray to the Lord.

GURU I, *Sri Rag.*

Convey to the Lord
The longings of your heart.

GURU V, *Gujari Rag.*

My body and my soul are all His,
I pray to Him.

GURU III, *Sri Rag.*

The prayer of a person
Never goes in vain.

GURU V, *Bilaval Rag.*

If you desire success in your undertaking,
Then pray to God,
He will give you success;
The true Guru is your witness.

GURU IV, *Sri Rag.*

Tell your difficulties to God, your Master,
He can remove them in a moment.

GURU IV, *Gond Rag.*

Consultations, advice and my plans have
all failed;
Whenever troubles come, I pray only for
Thy help.

GURU V, *Gujari Rag.*

I am a bard of my Master,
I stand at the gate of my Lord,
God has answered the prayer of my heart,
And has accepted His bard.

GURU IV, *Sri Rag.*

My Lord,
Forgive me my previous sins,
And show me Thy light for future guidance.

GURU V, *Sorath Rag.*

Save me, O God!
From lust, anger, greed, falsehood and backbiting.

GURU V, *Sorath Rag.*

Thou art my Master,
My prayer is to Thee;
My soul, my body is Thine,
Thou art my Mother, my Father;
I am Thy child,
There is much happiness in Thy kindness.
No one can know Thy extent—
Thou art the Highest of the high,
Thou givest law to the whole universe.
He who is obedient to Thee becomes Thine;
Thou alone knowest Thy affairs,
Nanak Thy slave ever adores Thee.

GURU V, *Gauri Rag.*

I have thrown myself at Thy mercy, O Lord,
Grant me Thy Name which will bring me happiness, good name and will remove my anxieties:
Having failed in finding any other place for protection,
I have come to Thy door;

Do not call me to account;
Forgive me without such a trial;
Thou ever forgivest and ever showest
kindness, and supportest everyone,
Nanak, Thy slave, has followed saints,
Save him this time.

GURU V, *Todi Rag*.

O Treasure of goodness,
My Master, reside in my heart;
Enlighten my mind so that I may learn to
love Thee;
The dust of Thy servant's feet I may apply
on my forehead.
Most deeply sinful and fallen as I am,
I may rise to be pure and sing Thy glory,
May Thy command be sweet to me,
And I may do as Thou biddest;
If Thou givest this body will receive nutrition—
Nowhere else will I go.
Believe, O soul, that God is ever near,
And consider yourself the humblest of the
humble.
May we obtain the company of the saints,
Which alone enables us to meet our Lord;
We are ever Thy children,

Master, Thou art our Protector.
Nanak is Thy child,
Thou art my Mother, my Father;
I feed on the milk of Thy Name.

GURU V, *Todi Rag.*

Reader of hearts!
Benefactor of men!
Fulfiller of our desires!
Nanak, Thy servant, prays for this one blessing:
May he become the dust of the feet of Thy saints.

GURU V, *Gauri Rag.*

XXXIV

Repentance

Leave your sins and adhere to good actions,
Repent if you have committed any sin.

GURU I, *Sorath Rag.*

When a man comes to know of his fault,
He should repent of it.

GURU I, *Ramkali Rag.*

Man has lost his intellect through the love of MAYA:
He will repent for the sins he has committed.

GURU III, *Majh Rag*

XXXV

Miracles

Nanak, call it a miracle
Which the Lord graciously bestows.

GURU II, *Asa Rag*

When the Lord gives unexpectedly,
It is called a miracle.

GURU III, *Sorath Rag.*

XXXVI

Faith

Give up all your doubts,
And throw your sceptic books into the sea.

KABIRJI, *Slokas.*

Have firm faith,
And let your mind be not shaken.

GURU V, *Dhanasari Rag.*

O Highest of the high !
Nanak has faith only in Thee.

GURU V, *Gauri Rag.*

I have faith only in my Husband,
And I get whatsoever I need.

GURU V, *Sorath Rag*

O Destroyer of pride !
Thy slave has faith only in Thee.

GURU V, *Sorath Rag.*

XXXVII

The Sceptic

He who has doubts in his mind,
Shall never be at peace.

GURU III, *Sri Rag.*

Those who have no faith in Him,
What knowledge can they impart ?

GURU III, *Sorath Rag.*

XXXVIII

Resignation to His will

My Lord,
Thy will may be sweet to me,
Nanak begs for Thy Name.

GURU V, *Asa Rag.*

He who has submitted himself to Thy will,
Has found Thee in every heart.

GURU V, *Majh Rag.*

Nanak, by following His will,
One shall meet Him.

GURU II, *Majh Rag.*

I shall always sing His glory,
And His will be sweet to me.

GURU V, *Bihagra Rag.*

What Thou doest is to my good;
Nanak seeks happiness only at Thy feet.

GURU V, *Bilaval Rag.*

Says Nanak,
O Saviour of the fallen !
Keep me as Thou likest.

GURU V, *Asa Rag.*

Those who accept His will,
Have been saved by Him.

GURU V, *Asa Rag.*

Kabir, I am His slave dog,
And my name is MOTI;
There is a string around my neck,
And withersoever He pulls, I go.

KABIRJI, *Slokas.*

He who has fallen at the feet of the Lord,
What has he to worry over ?

GURU V, *Majh Rag.*

My soul,
Do not grumble,
Accept what is given to you with thanks.

KABIRJI, *Asa Rag.*

Says Kabir,
I am the slave of your house,
You may accept or reject me.

KABIRJI, *Gauri Rag.*

Says Nanak,
If one knew Thy will,
One would not say, I am.

GURU I, *Jap.*

My Master !
The path to which Thou directest,
We follow.

GURU III, *Ramkali Rag.*

Nanak prays,
May Thy will be sweet to me.

GURU I, *Jap.*

Whatever pleases Thee
Is the best occupation for me.

GURU I, *Jap.*

Neither I wish to live in heaven,
Nor am I afraid of hell,
Let Thy will be done,
My mind does not crave for such things.

KABIRJI, *Gauri Rag.*

I obey Thy will,
And leave everything to Thee.

KABIRJI, *Gauri Rag.*

Nanak, he who obeys His will,
Will ever remain happy,
And will realize the Truth.

GURU III, *Asa Rag.*

If you become mine,
Then everything is thine.

FARIDJI, *Slokas.*

The Ordainer directs everything according
to His will;
Nanak, free from care He rejoices.

GURU I, *Jap*.

Accepted are those
Who obey Thy will.

GURU V, *Asa Rag*.

O True One!
Keep me as Thou willest.

GURU V, *Gauri Rag*.

They who accept His will,
Shall meet the Lord.

KABIRJI, *Sri Rag*.

I live as Thou keepest,
I eat and wear as Thou givest.

GURU V, *Majh Rag*.

They may call me good or evil,
But I have thrown myself at Thy feet.

GURU IV, *Devgandhari Rag*.

XXXIX

Superstition

I know not any superstition,
My mind is illumined with His light.

GURU I, *Suhi Rag*.

Lost in superstition,
He wanders about day and night.

GURU III, *Majh Rag*.

Nanak, blessed is that day
When God resides in the mind.

GURU V, *Gauri Rag.*

Nanak, all seasons are woeful for them
Who have forgotten His Name.

GURU V, *Gauri Rag.*

Good or bad omens and moments,
Are the invention of an ignorant mind.

GURU III, *Bilaval Rag.*

Nanak, that moment is acceptable
When I meet my Beloved.

GURU V, *Jaitsari Rag.*

Good and bad omens are for those
In whose hearts He does not reside.

GURU V, *Asa Rag.*

By serving the true Guru
Superstition is gone.

GURU III, *Bilaval Rag.*

Lost in superstition,
Man will be drowned in the midstream.

GURU I, *Parbhati Rag.*

O simple man, you shall repent afterwards,
Due to ignorance you believe in
superstitions.

BAINIJI, *Sri Rag.*

O simple man,
Leave all your superstitions,
And be in love with One.

GURU V, *Gauri Rag.*

He who is free from superstition,
Has no fear of death.

GURU V, *Gauri Rag.*

Get rid of all thy superstitions,
And fear.

GURU I, *Sri Rag.*

XL

Knowledge

Ignorance hinders progress.

KABIRJI, *Asa Rag.*

The ignorant man wastes his valuable life
And cuts at his own roots.

GURU V, *Gauri Rag.*

The more one reads,
The more agitated one becomes.

GURU I, *Asa Rag.*

The house of wood is on fire from all sides,
The Pandits are burnt to ashes;
The fools have saved their lives by running
away.

KABIRJI, *Slokas.*

XLI

Introspection

Those are pure,
Who know what they are.

GURU III, *Wadhans Rag.*

O slave, devoid of any virtue,
Realise your intrinsic value.

GURU I, *Gauri Rag.*

He is a fool,
Who does not know his self.

GURU III, *Gujari Rag.*

Mad is he
Who knows not his real worth.

KABIRJI, *Bilaval Rag.*

He is mad,
Who does not recognise his self.

GURU I, *Majh Rag.*

God is ever near,
Do not think He is away;
Through the Word of the Guru,
Recognise Him in yourself.

GURU III, *Majh Rag.*

XLII

Hypocrisy

However saintly a garb a man may wear,
He cannot conceal his inward impurity.

GURU V, *Gauri Rag.*

Brother, What have you gained by reading
PURANAS ?
You have neither worshipped God,
Nor fed the hungry,
Nor left lust, anger, greed and backbiting,
All your efforts have gone in vain.

PARMANANDJI, *Sarang Rag.*

He whose heart is corrupt and calls himself
a saint,
He is a hypocrite and can never realize God.

GURU III, *Sri Rag.*

I have cleansed my body from outside,
But my mind is full of passions.

RAVDASJI, *Gauri Rag.*

The hypocrite keeps fast;
He will neither attain God nor be
honoured.

KABIRJI, *Gond Rag.*

By wandering about in a Yogi's garb,
One cannot get salvation.

GURU III, *Basant Rag.*

His heart is defiled,
And he shows himself to be pure;
He has lost the game of his life.

GURU III, *Ramkali Rag.*

His mind is full of deceit,
And he calls himself a saint,
His desires are not fulfilled,
And he meets his end in repentance.

GURU III, *Gujari Rag.*

Says Nanak:
Those who are pure from inside live with
the Guru for ever.

GURU III, *Ramkali Rag.*

There is poison in his heart,
And he talks sweetly,
He meets his end in misery.

GURU V, *Gauri Rag.*

By mere fasting
One cannot attain to God.

KABIRJI, *Gond Rag.*

A Yogi is recognised neither by his clothes,
Nor by his dirty garb.

GURU III, *Slokas.*

XLII

Hypocrisy

However saintly a garb a man may wear,
He cannot conceal his inward impurity.

GURU V, *Gauri Rag.*

Brother, What have you gained by reading
PURANAS ?
You have neither worshipped God,
Nor fed the hungry,
Nor left lust, anger, greed and backbiting,
All your efforts have gone in vain.

PARMANANDJI, *Sarang Rag.*

He whose heart is corrupt and calls himself
a saint,
He is a hypocrite and can never realize God.

GURU III, *Sri Rag.*

I have cleansed my body from outside,
But my mind is full of passions.

RAVDASJI, *Gauri Rag.*

The hypocrite keeps fast;
He will neither attain God nor be
honoured.

KABIRJI, *Gond Rag.*

And have to pass through many births,
They suffer according to their actions.

GURU V, *Gauri Rag.*

He cannot be attained by mere talk:
Through the grace of the Guru,
He resides in the heart.

GURU I, *Asa Rag.*

A hypocrite shall never attain the Supreme
God.

GURU III, *Slokas.*

If your heart is crooked, what is then the use
Of your going on a pilgrimage to KAABA or
saying the NIMAZ?

KABIRJI, *Parbhati Rag.*

XLIII

Pilgrima

If a man with a cruel heart dies in
Benares,* he cannot escape hell;
The follower of the Lord dying in Haramba†
Saves a host of people.

KABIRJI, *Asa Rag.*

As blessed is Kanshi,* so is Maghar†
I consider them alike.

KABIRJI *Ramkali Rag.*

---

*The sacred place of pilgrimage for the Hindus.

†The place was considered to be unholy by orthodox Hindus.

Inwardly our hearts are dark but outwardly
we show ourselves pure :
We pretend to copy those who wait on the
Lord at His gate,
Who are absorbed in the Lord and are
enjoying the greatest bliss.

GURU I, *Sri Rag.*

With sandal paste on the forehead
And beads in the hand,
They have disguised themselves, thinking
the Lord a toy.

KABIRJI, *Bhairo Rag.*

The hypocrite closes his eyes and nose to
deceive the people ;
He closes his eyes with his fingers saying:
I see the three worlds;
But he knows not what passes just behind
him.

GURU I, *Dhanasari Rag.*

Those who are lost in greed and passions,
Cannot cheat the Master,
They make a show of their piety,
But their minds are intoxicated with the
wine of MAYA;
They have followed the devil,

And have to pass through many births,
They suffer according to their actions.

GURU V, *Gauri Rag.*

He cannot be attained by mere talk:
Through the grace of the Guru,
He resides in the heart.

GURU I, *Asa Rag.*

A hypocrite shall never attain the Supreme
God.

GURU III, *Slokas.*

If your heart is crooked, what is then the use
Of your going on a pilgrimage to KAABA or
saying the NIMAZ?

KABIRJI, *Parbhati Rag.*

XLIII

Pilgrima

If a man with a cruel heart dies in
Benares,* he cannot escape hell;
The follower of the Lord dying in Haramba†
Saves a host of people.

KABIRJI, *Asa Rag.*

As blessed is Kanshi,* so is Maghar†
I consider them alike.

KABIRJI *Ramkali Rag.*

---

*The sacred place of pilgrimage for the Hindus.

†The place was considered to be unholy by orthodox Hindus.

What is the use of bathing in sacred tanks,
If the mind is defiled by conceit?

GURU I, *Sri Rag.*

My ignorant soul,
There are many a tank for bathing and so many gods for worshipping,
Says Kabir, but only those will be saved who worship God.

KABIRJI, *Gauri Rag.*

O simple creature,
The Master is near you,
Then why do you go abroad in search of Him?

GURU I, *Tilang Rag.*

Outward knowledge, meditation and bathing are of no avail,
If the dog of avarice resides inside.

GURU V, *Gauri Rag.*

Kabir, I was going on a pilgrimage to KAABA,
When the Lord met me on the way.
The Master began to rebuke me,
Who has commanded you to do such acts?

KABIRJI, *Slokas*

Where should I go on pilgrimage ?
His Name is the real TIRTHA.

GURU I, *Dhanasari* Rag.

My friend,
To associate with the Guru
Is the sacred bath.

GURU IV, *Dhanasari Rag.*

XLIV

Renunciation

The true Guru is so magnanimous,
That while living among his family the disciple attains salvation.

GURU III, *Dhanasari Rag*

O Renouncer !
Renunciation of luxury, anger and lust is praiseworthy.

GURU V, *Maru Rag.*

O slave ! You desert your home in ignorance;
And then you knock at the doors of others.

GURU I, *Maru Rag.*

Always look up to the Highest, living among your kith and kin,
Like the lotus that has its roots in mud.

GURU IV, *Maru Rag.*

Why do you go to the jungle in search of
Him ?
The All-pervading resides within your heart,
As fragrance resides in a flower,
And the image in a mirror,
So the Lord resides inside;
Search for Him in your heart, brother.

GURU IX, *Dhanasari Rag.*

My house, my wealth and everything is
blessed,
If I sing God's glory.

GURU V, *Gauri Rag.*

The True One resides inside,
Yet the fool seeks Him in the jungle.

GURU III, *Majh Rag.*

XLV

Ritualism

Burnt be those rites and formalities,
By practising which I forget my Beloved.

GURU III, *Wadhans Rag.*

Man practices ritualism in order to control
his body,
Yet his mind wanders in all directions.

GURU V, *Maru Rag.*

What is all this ritualism worth
If the mind is not sincere ?

NAMDEVJI, *Asa Rag.*

XLVI

The Mind

He who has conquered the mind,
Has conquered the whole world.

GURU I, *Jap.*

Nanak, the mind can only be controlled
Through the grace of the perfect One.

GURU V, *Gauri Rag.*

You may roam about naked,
Or cover yourself with an animal's skin,
God will not be attained unless you search
for Him in your own heart.

KABIRJI, *Gauri Rag.*

God cannot be attained with gold,
He can be attained by controlling the mind.

KABIRJI, *Gauri Rag.*

Mind is His temple.

GURU I, *Jap.*

XLVII

Transience and Mortality

The earth asks the sky:
"How many preachers have passed away?'
"Many are passing their unhappy days in
graves;
And so many are repenting for their actions."

FARIDJI, *Asa Rag.*

Dear man, all that you see,
You shall have to leave one day.

GURU V, *Sorath Rag.*

Behold with your own eyes,
The world is passing:
MAYA is only transitory.

GURU V, *Bihagra Rag.*

You may verify for yourself,
Whatsoever you behold will not go with you.

GURU III, *Sri Rag.*

All this universe
Is temporary and transitory.

GURU III, *Gujari Rag.*

Nanak, I have seen with my own eyes.
This world is all a palace made of smoke.

GURU I, *Majh Rag.*

When the fire is extinguished,
And the soul has flown away,
Nobody likes to keep the corpse even in the
courtyard.

BAINIJI, *Sri Rag.*

You annoint your body with scented oils,
That body will one day burn to ashes.

KABIRJI, *Gauri Rag.*

What should I beg of Thee, when everything is transient,
And all that I see is passing?

KABIRJI, *Asa Rag.*

Do not attach your heart to this world,
It is all transient.

GURU I, *Sri* Rag.

Traders, do only paying business,
Only purchase that commodity which will accompany you after death.

GURU I, *Sri Rag,*

Everyone receives the inevitable call of death.

GURU I, *Gauri Rag,*

Every day and night that passes lessens your remaining hours;
So fulfil your mission in accordance with the will of the Guru.

GURU V, *Gauri Rag.*

Dear man, this body of yours,
Verily, unto dust it shall go.

GURU V, *Asa Rag.*

Teeth, feet, eyes and ears are now impaired;

The whole of the body groans:
Alas, all my companions have passed away.

FARIDJI, *Slokas.*

The body is a mere garb of mendacity.

GURU I, *Jap.*

Woe to him who says:
This is my permanent abode.

KABIRJI, *Gauri Rag.*

Dear man !
This universe is transient.

GURU V, *Gauri Rag.*

The king, the rich and the poor,
No one will remain ever in this world.

GURU I, *Ramkali Rag.*

The fool attaches himself to this dream-like world,
His whole life is passed in pursuit of worldly things.

GURU V, *Jaitsari Rag.*

Night has passed while sleeping,
And day has been spent in eating,
The gem of life has been lost for a twopence.

GURU I, *Gauri Rag.*

If a breath comes we are men:
Absorbed in MAYA we do not know the duration of our existence.

GURU I, *Dhanasari Rag.*

The mother thinks that her son is growing up,
But she does not know that everyday that passes lessens his term of life.

KABIRJI, *Sri Rag.*

XLVIII

Death

Die such a death
That you have not to die again.

KABIRJI, *Gauri Rag.*

He who is born,
Has to die.

KABIRJI, *Gauri Rag.*

Dear brother !
Keep in mind the inevitable call of death.

GURU I, *Sri Rag.*

He who is born,
Shall die in his turn.

GURU I, *Asa Rag.*

He who is born,
Verily, he shall die.

GURU V, *Asa Rag.*

Full of ego man is only a visitor on this earth,
Enchanted by MAYA he commits sins,
Drowned in greed, lust and conceit he has forgotten death,
And striving to please his children, friends and wife he has come to the end of his journey.

GURU V, *Jaitsari Rag*

The mother pats and lovingly thinks the child to be her own,
Seeing all this the angel of death smiles overhead.

KABIRJI, *Sri Rag*.

XLIX

Mourning

Why mourn the death of others?

KABIRJI, *Gauri Rag*.

You weep for your own losses,
Brother, you are doing wrong:
The departed do not hear you;
It is only the living who listen.

GURU I, *Asa Rag*.

All those who cry for the departed,
Are gathering husk.

GURU I, *Sri Rag*.

Of what use are all the valuable things,
Which you put on the corpse?

GURU V, *Gauri Rag.*

Ah me, why are you wailing?
All that you behold is false and transient;
Remember His Name which only is true.

GURU V, *Asa Rag.*

He who is born has to die,
Then why weep and worry ?

KABIRJI, *Gauri Rag.*

Why are you crying
When only His will is obeyed ?

GURU I, *Asa Rag.*

L

Satee*

Call them not SATEES, who burn themselves
on the pyres of their husbands—
Rather, are they SATEES who die with the
mere shock of separation from their
husbands.

GURU III, *Suhi Rag.*

---

* Satee is a woman who burns herself to death on the pyre of her husband. It is a custom that was prevalent among orthodox Hindu women and was considered to be an act of great religious merit.

They are also SATEES,
Who lead the life of contentment and chastity.

GURU III, *Suhi Rag.*

Without fidelity
How can a woman be called SATEE?

KABIRJI, *Gauri Rag.*

Says Nanak, those who respect their husbands as their Lord
Are blessed as SATEES and are accepted in the court of God.

GURU V, *Gauri Rag.*

LI

Heaven and Hell

The company of saints is my heaven.

GURU V, *Dhanasari Rag.*

Heaven is that where His saints live.

GURU V, *Suhi Rag.*

Says Kabir,

The company of the saints is my heaven.

KABIRJI, *Bhairo Rag.*

Heaven is that place
Wherein His Name is repeated.

GURU V, *Ramkali Rag.*

Wherever Thou keepest me,
That is heaven for me.

GURU V, *Majh Rag.*

Those who remember the Master,
They are saved from hell.

GURU V, *Majh Rag.*

Let me remain with Thee,
That is heaven for me.

KABIRJI, *Bhairo Rag.*

LII

Love

If a man loves to see God,
How little he cares for salvation and
paradise ?

GURU I, *Asa Rag.*

The body is dead without true love.

GURU III, *Ramkali Rag.*

A life devoid of love is a flower blooming
in the wilderness,
With nobody to enjoy its fragrance.

KABIRJI, *Gauri Rag.*

Nanak, that love is true and permanent,
Which you give unto your Lord.

GURU V, *Jaitsari Rag.*

That attachment is only transient and
temporary,
Which is bestowed upon anyone other than
God.

GURU V, *Jaitsari Rag.*

Dear man,
Love Him through whose mercy you enjoy
all pleasures.

GURU V, *Jaitsari Rag.*

What a wonderful plysician they have sent
for !
He feels my pulse but the simple physician
knows not the ailment at my heart.

GURU I, *Malar Rag.*

Due to false love and ego in my heart,
I am caught in a whirlpool.

GURU V, *Bihagra Rag.*

Nanak, blessed be that love
By contracting which one is honoured in
His court.

GURU III, *Wadhans Rag.*

He who drinks the nectar of His love,
Is saved from the maladies of old age
and the pangs of death.

KABIRJI, *Gauri Rag.*

As water is to the fish,
So God is to me.

NAMDEVJI, *Dhanasari Rag.*

If one does not love the Supreme Being,
Verily, one will go to hell.

GURU V, *Sri Rag.*

I cannot live for a moment in separation,
I want to meet my Husband.

GURU V, *Asa Rag.*

In whose heart there is love,
He attains salvation.

GURU III, *Majh Rag.*

He who gets his hut designed by my Designer,
He is asked to pay the wages of love.

NAMDEVJI, *Sorath Rag.*

There is all outward love in this world,
Every person thinks of his own gain,
Though he be your kith and kin.

GURU IX, *Devgandhari Rag.*

LIII

Service

Remove sin from your heart,
And serve others.

GURU V, *Gujari Rag.*

You derive pleasure by telling lies,
You have never searched within your heart;
Nor have you done any service to others.

GURU V, *Todi Rag.*

Hear ye, my friends,
This is the time for the service of godly men.

GURU V, *Gauri Rag.*

LIV

Early Rising

Get up early in the morning,
And remember His Name.

GURU V, *Gauri Rag.*

Rise early before the day breaks,
And meditate upon the glory of the true Name.

GURU I, *Jap.*

Those who rise early in the morning and take bath,
Such persons meditate upon the Lord.

GURU V, *Basant Rag.*

The wealth of His Name earned in the early hours of the morning,
The saints spend freely but it is never exhausted.

GURU IV, *Suhi Rag.*

LV

Respect for Parents

Son, why do you quarrel with your father,
Due to whom you have obtained this life
and attained this age ?
It is a sin to quarrel with him.

GURU IV, *Sarang Rag.*

LVI

Friend and Friendship

No one is my enemy and none is a staranger
to me,
Everyone is my friend.

GURU V, *Kanra Rag.*

Think everyone your dear friend.

GURU V, *Asa Rag.*

To consider friend and foe alike,
Is the best way of realizing the Lord.

GURU V, *Gujari Rag.*

My Lord,
I have not seen any frind like Thee.

GURU I, *Maru Rag.*

Friend, If you possess some good, let us be
friends,
Let us be partners for doing good,
And let us ignore each other's flaws.

GURU I, *Suhi Rag.*

You may try your best,
Friends are not found by mere talk.

GURU I, *Tilang Rag.*

If it is a real friendship,
It will never break.

GURU I, *Suhi Rag.*

If the hearts beat in unison, call it a real friendship.
Friendship with the inexprienced and love for a rich person
Are as short-lived as a line drawn on the surface of water.

GURU II, *Asa Rag.*

Nanak, do not seek friendship with those
Who are selfish.

GURU V, *Gauri Rag.*

He is my friend, my dear friend,
Who imparts to me the knowledge of God.

GURU V, *Gauri Rag.*

Friends, bless me
So that I may meet the Master.

GURU I, *Gauri Rag.*

Nanak, my friendship is with Him
Who is Omnipotent.

GURU V, *Gauri Rag.*

If you seek relationship with infidels,
It will break sooner or later.

GURU V, *Bilaval Rag.*

Friendship with infidels is temporary,
It may break at any moment.

GURU III, *Wadhans Rag.*

The indfidel is selfish,
He cannot be of any service to you.

GURU III, *Sorath Rag.*

To seek friendship with infidels,
Is to commit sin.

GURU III, *Wadhans Rag.*

Kabir ! To make so many friends in this world is not a source of happiness,
Only those are happy who attach their affections to the One.

KABIRJI, *Slokas.*

LVII

Womanhood

Why should we call her evil
Who gives birth to kings and great men?

GURU I, *Asa Rag.*

They are not husband and wife,
Who only live together—
Rather are they husband and wife,
Who have one spirit in two bodies.

GURU III, *Suhi Rag.*

Do as your husband bids,
Make obedience your toilet.

GURU V, *Asa Rag.*

If she does not respect her husband,
Brother, how can she be a good wife ?

GURU III, *Sorath Rag.*

LVIII

Society

He will repent who keeps the company of the evil-doers;
To talk evil is to waste life.

GURU I, *Prabhati Rag.*

In the company of bad people
One gets great sorrows.

GURU III, *Maru Rag.*

The body is full of lust and anger;
The company of godly men renders it pure.

GURU IV, *Gauri Rag.*

The society of saints removes all sins.

GURU V, *Gauri Rag.*

The society of saints secures comforts
In this world and the next.

GURU V, *Gauri Rag.*

That is the desirable society
Wherein the Name of the One is remembered.

GURU I, *Sri Rag.*

Seek the company in which the glory of the Lord is sung and the Creator is contemplated;
In that company chant His glory and remember the Creator.

GURU I, *Gauri Rag.*

LIX

Music

Music is an adornment to the tongue.

GURU V, *Bilaval Rag.*

That music and those songs are amiable,
Through which the mind is concentrated on Him with ease.

GURU III, *Bilaval Rag.*

All ye, good people,
Sing the Lord's glory.

GURU V, *Bilaval Rag.*

LX

Evil Spirit

Call him the evil spirit,
Who is engrossed in MAYA, lust, anger and
pride.

GURU III, *Gujari Rag.*

Nanak, they are ghosts,
Who are devoid of His love and service,
And have forgotten the Lord.

GURU V, *Jaitsari Rag.*

Call him an evil spirit who does evil actions,
And knows not the Master.

GURU I, *Majh Rag.*

The moment a man dies,
People call him an evil spirit.

GURU V, *Majh Rag.*

LXI

Exertion

In this universe that I behold,
What can a man get without exertion?

GURU I, *Jap.*

Finish your task
With your own effort.

GURU I, *Asa Rag.*

Earn your living
With your own effort,
Thus you will obtain happiness.

GURU V, *Suhi Rag.*

The knowledge of God cannot be obtained
by mere talk,
Talk will not assist in understanding the
divine essence.

GURU I, *Asa Rag.*

LXII

Procrastination

Kabir, what you have to do to-morrow,
Do it to-day;
What you have to do to-day do it right now.

KABIRJI, *Slokas.*

LXIII

Progressiveness

Look to the future,
And cast no looks behind.

GURU V, *Maru Rag.*

LXIV

The Blind

Do not call them blind who have no eyes;
Rather are they blind who are going
astray from the Master.

GURU II, *Ramkali Rag.*

Those who do not know the Word of the
Guru are blind and deaf,
To what purpose have they come to this
world ?

GURU III, *Sorath Rag*.

Why call him blind who has lost his sight
as ordained by God ?
Rather call that man blind who does
not obey Him.

GURU III, *Ramkali Rag*.

LXV

Assembly

Assemble together my brethren,
Remove all misunderstandings by loving
each other.

GURU V, *Basant Rag*.

The advantages of assembling together
I cannot enumerate.

GURU I, *Gujari Rag*.

LXVI

Maya*

MAYA destroys those
Who love it the most.

GURU V, *Asa Rag*.

---

*Mammon. According to the Hindu mythology *Maya* refers to the illusion that this world is and is mentioned as a personification of worldliness and persuit of passions.

Says Nanak, through the grace of the Guru,
He who contracts ties of love with Him,
Finds Him in MAYA.

GURU III, *Ramkali Rag.*

He upon whom the Lord bestows His mercy dies a living death,
And in the company of His saints,
Crosses the ocean of MAYA safely.

GURU V, *Gauri Rag.*

Being fascinated by MAYA,
One's desires are never satisfied.

GURU V, *Jaitsari Rag.*

The love of Maya is as deep as an ocean,
It cannot be fathomed.

GURU III, *Sri Rag.*

Nanak, the desire for MAYA
Is as deceptive as a dream.

GURU V, *Jaitsari Rag.*

The glory of MAYA is only transitory,
It will take no time in forsaking you.

GURU III, *Asa Rag.*

The whole world is burning in the fire of MAYA,
Only His worshippers are saved from it.

GURU V, *Dhanasari Rag.*

MAYA has led astray many a man of austerities,
And many learned people have been enchanted by it.

GURU V, *Asa Rag*.

Full of greed, lust and conceit,
She is drowned in MAYA:
The Husband is not found this way,
Rather she is lost in ignorance.

GURU I, *Tilang Rag*.

The love of MAYA leads the mind astray;
When the mind is corrupt one passes through great suffering.

GURU III, *Majh Rag*.

You can only be saved in this world,
If you would not lose yourself in MAYA.

NAMDEVJI, *Dhanasari Rag*.

Says Kabir,
I have seen that the whole world is lost in MAYA
I am saved by repeating His Name.

KABIRJI, *Gauri Rag*.

Many are lamenting
The unfaithfulness of MAYA.

GURU V, *Bihagra Rag*.

My God, I am at Thy mercy,
Cut off my chains so that I may cross the ocean of MAYA safely.
GURU V, *Bihagra Rag.*

The panacea for MÂYA is to remember His Name,
And that is attained through the Guru.
GURU III, *Gujari Rag.*

LXVII

The Pomp of Wealth

The big pompous men of the world,
Can be of no good to you, O ignorant man.
GURU V, *Gauri Rag.*

Of what use is wealth
Amassed by wrongful means?
GURU V, *Jaitsari Rag.*

Wordly wealth is false capital,
One may lose it in a moment.
GURU III, *Gujari Rag.*

He is poisoned with the very wealth that he has accumulated,
It will prove unfaithful in the end.
GURU V, *Bihagra Rag.*

Blessed is that hut wherein are sung the glories of the Lord;

The palace which leads people to forget
the Master is of no use.

GURU V, *Suhi Rag.*

There is no peace
Even after earning much wealth.

GURU V, *Bhairo Rag.*

Why are you crying for wealth?
All your yearning for riches is futile

GURU V, *Gauri Rag.*

Why amass that wealth
Which will not go with you on your voyage?

GURU V, *Jaitsari Rag.*

Nobody has brought wealth with him,
And it will go with none.

KABIRJI, *Sarang Rag.*

Some are rich and others are poor,
It is all Thy sport.

GURU IV, *Asa Rag.*

Rich are they who have earned His Name
Through the grace of the true Guru.

GURU III, *Gauri Rag.*

LXVIII

Talk

Sweet talk gives pleasure to everyone.

GURU V, *Gauri Rag.*

Nanak, sweetness and humility
Are the essence of all virtue.

GURU I, *Asa Rag.*

Blessed be that talk
Which brings honour.

GURU I, *Sri Rag.*

Nanak, call him a fool
Who talks in vain.

GURU I, *Majh Rag.*

He who talks sweetly in one's presence,
And talks ill at one's back,
He is evil of heart and has been separated
from God.

GURU IV, *Gauri Rag.*

LXIX

Silence

Where speech does not succeed,
It is better to be silent.

GURU I, *Majh Rag.*

LXX

The Temperate

He who lives within his means,
Never experiences failure.

GURU V, *Dhanasari Rag.*

Sleep less and eat less.

GURU I, *Ramkali Rag*.

Give up greed, lust, pride and discontentment,
Do not talk much.

GURU III, *Ramkali Rag*.

LXXI

The Virtuous

Day and night shall I remain happy,
If I can get the dust of the feet of the virtuous.

GŪRU I, *Asa Rag*.

The virtuous are happy for ever.

GURU IV, *Sri Rag*.

Nanak, who calls himself virtuous,
Shall only be honoured if he is accepted by the Lord.

GURU I, *Sri Rag*.

To do justice unto others,
Is the real worship.

KABIRJI, *Asa Rag*.

Those who suck the blood of other persons;
How can they be pure of heart?

GURU I, *Majh Rag*.

My God honours the virtuous,
And punishes the sinful.

GURU IV, *Sri Rag*.

LXXII

Truth

We should speak truth, the honest truth,
And tell no lies.

FARIDJI, *Asa* Rag.

Truth is the panacea for all ills;
It washes off all sins;
Nanak bows to those that have truth within
them.

GURU I, *Asa Rag*.

To tell lies
Is to eat poison.

GURU III, *Majh Rag*.

He tells lies and always lies,
How can he be pure of heart?

GURU I, *Sri Rag*.

One should be wide awake,
And tell no lies.

BAINIJI, *Ramkali*, *Rag*

Truth shall prevail in the end.

GURU I, *Ramkali* Rag.

Truth is higher than everything,
But higher still is true living.

GURU I, *Sri Rag*.

LXXIII

Humility

Believe ye, people, that God is ever by you,
And consider yourselves the humblest of
the humble.

GURU V, *Todi Rag.*

Farid, hold not the dust in derision,
None is like this dust;
While living we keep it under our feet,
But after death it covers our body.

FARIDJI, *Slokas.*

The Lord honours
His poor and lowly worshippers.

GURU IV, *Sri Rag.*

My soul,
Become the humblest of the humble,
And thus obtain peace, happiness and bliss.

GURU V, *Sorath Rag.*

Says Nanak, I am an evil-doer,
But I have thrown myself at Thy feet:
Save me from evil.

GURU IV, *Asa Rag.*

May my soul be purified
With the dust of Thy feet.

GURU V, *Jaitsari Rag.*

Become the dust of everybody's feet,
And behold God everywhere.

GURU V, *Gauri Rag.*

He who calls himself low,
Is the highest of the high.

GURU V, *Gauri Rag.*

Become the dust of everybody's feet,
And behold, everyone is your well-wisher.

GURU V, *Asa Rag.*

By His kindness one acquires humility,
Nanak, thus attain salvation and peace for
ever.

GURU V, *Gauri Rag.*

LXXIV

Placability

Farid, he who gives a slap on your face,
Pay him not in the same coin ;
Rather kiss his feet and retire home.

FARIDJI, *Slokas.*

Where the virtue of forgiveness prevails,
There the Lord Himself resides.

KABIRJI, *Slokas.*

Remove malice from your own heart,
And behold, the whole world is your friend.

GURU I, *Gauri Rag.*

Countless people have perished
Without the spirit of forgiveness.

GURU I, *Ramkali* Rag.

Farid, he who practises treachery with you,
Do him good in return;
Let not anger enter your heart—
Thus you will render yourself immune
From physical and mental disease,
And attain whatever you desire.

FARIDJI, *Slokas.*

LXXV

Contentment and Mercy

It is the bull of duty born of mercy and
contentment,
That is upholding the whole universe.

GURU I, *Jap.*

Do not be cruel to any creature,
Thus you will find your place with honour.

GURU V, *Gauri Rag.*

Have contentment of mind,
And be merciful to all creatures.

GURU V, *Gauri Rag.*

Recognise your Master,
And have feeling for others.

KABIRJI, *Asa Rag.*

SHEIKH is without contentment but goes for HAJ to KAABA,
Kabir, in whose heart there is no contentment,
How can he attain God?

KABIRJI, *Slokas.*

Do not trouble anybody,
Then you will be honoured in His court.

GURU V, *Gauri Rag.*

God has blessed man with many things, yet he is uncontented,
He is blind and there is no end of his desires,

GURU IV, *Gauri Rag.*

Without contentment,
No one can get true tranquillity of mind.

GURU V, *Gauri Rag.*

One should be contented, speak the truth,
And practise charity

GURU V, *Sri Rag.*

LXXVI

Bravery

Brave is he, who possessing strength displays it not,
And lives in humble ways.

GURU I, *Majh Rag.*

He is brave,
Who fights for the down-trodden.

KABIRJI, *Slokas.*

Only the brave person dies a worthy death,
For he is accepted by the Lord after his
death.

GURU I, *Wadhans Rag.*

He is brave in this world,
Who is coloured with the dye of His Name.

GURU V, *Jaitsari Rag.*

LXXVII

Fear

There is no one save God,
Of whom we should be afraid.

GURU III, *Sri Rag.*

He alone fears who practises sin,
The virtuous are ever happy;
Why should we fear anybody,
When we know the Lord is just?

GURU III, *Sri Rag.*

He who is pure of heart,
Is devoid of all fear.

GURU IV, *Bihagra Rag.*

He who remembers the Fearless,
Has all his fears destroyed.

GURU V, *Gauri Rag.*

Fear of sin and suffering do not come near
those,
Who remember God's Name.

GURU V, *Bihagra Rag.*

By worshipping God,
All fears are destroyed.

GURU V, *Sorath Rag.*

There is no fear for them
Who have fallen at His feet.

GURU V, *Sorath Rag.*

LXXVIII

Begging and Almsgiving

Do not bow to him,
Who assumes the role of a Guru and yet goes abegging.

GURU I, *Sarang Rag.*

Why should he go abegging,
Who lives with God?

GURU I, *Ramkali Rag.*

Seeking after happiness man undergoes much suffering,
And enslaves himself to many a man;
Like a dog he knocks about from door to door,
But never realizes the Name of God.

GURU IX, *Asa Rag.*

Says Farid, my Master, may I never go to another man's door,

And if ever I am reduced to such a strait,
Then take away this soul from my body.

FARIDJI, *Slokas.*

I serve my Master,
And I beg from no one else.

GURU I, *Dhanasari Rag.*

Woe to him who goes abegging to another
man:
He who begs from God, attains salvation.

GURU V, *Dhanasari Rag.*

Beg from God
All that you need.

GURU V, *Dhanasari Rag.*

He who earns by his own exertions,
And gives something out of his earnings in
charity,
Nanak, has found the way to the Lord.

GURU I, *Sarang Rag.*

LXXIX

The Sinner

You may commit a sin concealing yourself
behind countless curtains,
Yet it will be known in the whole world
in a moment.

GURU V, *Gauri Rag.*

As empty-handed you have come,
So empty-handed you will go;
You will repent for your sins.

GURU III, *Majh Rag.*

O sinner,
No one is your helper.

GURU V, *Bihagra Rag.*

As the ocean is full of water,
So we are full of sins:
Have mercy, have mercy upon us,
Thou who canst float sinking stones.

GURU I, *Gauri Rag.*

By remembering God,
All your sins shall be washed off.

GURU V, *Gauri Rag.*

My Master,
Who can fathom Thy greatness,
And who can count my sins?

GURU I, *Gauri Rag.*

LXXX

Passions

There are five robbers in this body,
Lust, anger, greed, attachment and pride.

GURU III, *Sorath Rag.*

Call him a perfect fool,
Who is the slave of his passions—
Greed, lust and pride.

GURU I, *Majh Rag.*

No one can get happiness,
By following the passions of lust, anger,
greed and conceit.

GURU V, *Sorath Rag.*

In the fire of desire,
The whole world is being consumed;
Greed, conceit and ego hold sway.

GURU III, *Majh Rag.*

My mind has been lost in passions,
I cannot think of this or the next life.

RAVDASJI, *Gauri Rag.*

Entangled in greed, lust and passion,
I commit many sins.

GURU V, *Bihagra Rag.*

Lust, anger, greed, pride and passion,
By following these one cannot get peace.

GURU V, *Sorath Rag.*

Poisoned with passion and greed,
One has forgotten the nectar of His Name.

DHANNAJI, *Asa Rag.*

Intoxicated with lust you are lost in passions,
And do not distinguish between vice and virtue.

BAINIJI, *Sri Rag.*

O proud man,
Attracted by wealth and beautiful women,
You have forgotten God.

KABIRJI, *Kedara* Rag.

Lost in lust, anger and deceit my days have been wasted;
Indulged in backbiting I have passed my life,
And have never remembered God.

KABIRJI, *Maru Rag.*

Without subduing your passions,
Say, how will you be able to realize the Lord ?

GURU II, *Gauri Rag.*

LXXXI

Pride

Happily live the lowly who practise humility,
Thousands of haughty personages, O Nanak !
Have been crushed to dust through their pride.

GURU V, *Gauri Rag.*

Vanity is the root
Of all evil.

GURU III, *Bilaval Rag.*

He who is proud,
Shall be burnt in the fire of His wrath.

GURU IV, *Sorath Rag.*

A wealthy man is full of conceit for his wealth,
And a landlord boasts of his land.

GURU V, *Jaitsari Rag.*

He who feels proud of sovereign powers will be thrown in hell,
And will be born again a dog;
He who takes pride in the beauty of his person
Becomes a vermin of filth;
He who vaunts his ritualism,
Wanders through many incarnations;
He who boasts of his wealth and estate,
Betrays his folly, blindness and ignorance;
Nanak, he in whose heart the Gracious Prudence instils humilty,
Attains salvation in this world and beatitude in the next.

GURU V, *Gauri Rag.*

Says Nanak, he who is proud of self,
Shall not appear beautiful before the Lord.

GURU I, *Jap.*

Give up your pride,
And fall at the feet of the Lord.

GURU V, *Jaitsari Rag.*

He who boasts of his possessions,
Shall fall to the dust in a moment.

GURU V, *Gond Rag.*

He who is proud,
Shall be destroyed.

GURU IV, *Sorath Rag.*

The filth of pride cannot be washed off,
Even if one takes bath at hundred TIRTHAS.

GURU III, *Sri Rag.*

He who thinks himself high and others low;
And he who thinks, acts or talks with pride,
Shall be driven to hell.

KABIRJI, *Maru Rag.*

He that is high shall fall to the dust;
He that is low needs fear no hell.

GURU V, *Asa Rag.*

Pride is a disease of the mind.

GURU IV, *Gauri Rag.*

He who calls himself good,
Goodness never comes near him.

GURU V, *Gauri Rag.*

Remove pride from your heart,
And serve the true Guru,
Thus you will be respected in His court.
GURU I, *Sri Rag.*

Kabir, do not feel proud,
And do not laugh at any poor man;
Yet the boat is in the mid-stream,
Who knows what may happen?
KABIRJI, *Slokas.*

Why are you proud of your body and wealth,
And why don't you remember God ?
KABIRJI, *Gauri Rag.*

Nanak, they are donkeys indeed,
Who are proud without possesing any merit.
GURU I, *Sarang Rag* .

Without the true Guru,
Pride is not removed from the heart.
GURU I, *Gauri Rag.*

LXXXII

Ego

Egoism is a chronic disease.
GURU I, *Asa Rag.*

He who reads holy books for self-aggrandisement.
Has followd the ego and has forgotten His Name;

The ignorant fool shall be punished by
the Lord.

GURU III, *Sri Rag.*

There is ego in the mind,
By following which there is no end to transmigration.

GURU III, *Majh Rag.*

By taking bath at TIRTHAS the inner self is
not purified,
All such actions are done under the influence
of ego.

GURU V, *Ramkali Rag.*

My soul,
Give up egoism, backbiting and pride.

GURU III, *Sri Rag.*

Saints, pray show me the path,
By following which conceit and egoism are
destroyed.

GURU V, *Sorath Rag.*

They have attained the Lord,
Who have removed egoism from the heart.

GURU III, *Gujari Rag.*

The ego has been removed from my mind,
And I have obtained happiness;
My body and mind have become healthy.

GURU V, *Gauri Rag.*

LXXXIII

dultery

Shame to him
Who commits adultery.
GURU V, *Phunah.*

A man full of lust,
Looks at another's wife.
KABIRJI, *Sri Rag.*

As one lies with a venomous serpent,
So it is if one goes to another's wife.
GURU V, *Asa Rag.*

He is blind who deserts his own wife,
And commits adultery with another's in
meanness of conscience.
NAMDEVJI, *Bhairo Rag.*

He who possesses a beautiful wife of good
family,
Yet he commits adultery with another
woman,
Cannot distinguish between evil and good.
GURU V, *Gauri Rag.*

He who does not go near another man's wife
and wealth,
God is near and ever near to him.
NAMDEVJI, *Bhairo Rag.*

LXXXIV

Lasciviousness

Senseless are those
Who have lost themselves in lust.
GURU III, *Majh Rag.*

In the intoxication of youth,
You stare at another's wife with lust,
And distinguish not between good and evil
actions.
BAINIJI, *Sri Rag.*

The sensuous man suffers from mental and
physical disease,
And undergoes great pain.
GURU I, *Basant Rag.*

The body is full of lasciviousness and anger,
The company of godly men washes them off.
GURU IV, *Gauri Rag.*

Engrossed in lust, greed and pride man had
forgotten the Lord,
And now he repents.
GURU V, *Bihagra Rag.*

LXXXV

Greed

Absorbed in false greed,
You have forgotten that death is the end;

Even now no harm will be done to you,
If you sing the glory of the Lord.

GURU IX, *Tilang Rag.*

Unhappy is he
Who behaves under the influence of greed,
luxury, anger and pride.

GURU III, *Gujari Rag.*

Nanak, you may ask the wise people:
Who could ever attain Him with lust and
greed?

GURU V, *Bihagra Rag.*

Man is lost in greed,
And does not know his own interest.

GURU V, *Gauri Rag.*

O my greedy mind,
You are ever lost in greed.

GURU III, *Gujari Rag.*

He who is lost in greed for worldly things,
Is neither honoured in this world nor in the
next.

GURU III, *Gujari Rag.*

He who is full of greed for wealth of some
one who is dead,
Has wasted his valuable life.

BAINIJI, *Sri Rag.*

Though the light in one's eyes has faded,
Yet one craves for a long life.

BIANIJI, *Sri Rag*.

Lord, the wave of greed is very fierce,
And this boat of mine is about to sink.

NAMDEVJI, *Basant Rag*.

LXXXVI

Ill-will

If you do not think evil of others,
My friend, no one will think evil of you.

GURU V, *Asa Rag*.

Do not cherish ill-will for any person,
For the Lord resides in all.

GURU V, *Gauri Rag*.

Brother, do not think evil of other persons.
Thus you will remain happy for ever.

GURU V, *Asa Rag*.

None is my enemy and none has any ill-will
against me,
Nanak, none is evil;
I serve the Guru and I am a slave of my
Master.

GURU V, *Asa Rag*.

To talk ill of others is not good,
Only mean, ignorant persons talk thus.

GURU III, *Suhi Rag*

J

Brother, do not think evil of others,
And then no evil will come unto you.

GURU V, *Gauri Rag.*

He who is full of jealousy for others,
Shall never get peace.

GURU IV, *Guari Rag.*

He who bears ill-will to others,
No good shall be done unto him.

GURU IV, *Gauri Rag.*

LXXXVII

Backbiting

O ye, people of the world, why do you backbite?
The backbiter is always exposed.

RAVDASJI, *Gond Rag.*

The corrupt man has no protection,
The backbiter has no honour.

GURU I, *Gujari Rag.*

The slanderer carries the great burden of sin,
Without wages he carries loads.

GURU III, *Majh Rag.*

Do not slander anyone,
And thereby pick up a quarrel.

GURU I, *Wadhans Rag.*

He who slanders is known as such,
His actions will go in vain.

GURU IV, *Gauri Rag.*

He who backbites loses his own credit;
The slanderer only exposes himself.

GURU IV, *Bilaval Rag.*

The backbiter cleanses us of our sins.

KABIRJI, *Gauri Rag.*

He who slanders others,
Cannot face anybody without shame.

GURU IV, *Gauri Rag.*

Day and night we talk ill of others,
We are so full of malice and sins.

GURU I, *Sri Rag.*

All hail to the great God,
Who listens not to the backbiter.

GURU IV, *Sri Rag.*

LXXXVIII

Dishonesty

Why withhold what is due to others,
Get peace by giving them their due.

GURU III, *Sarang Rag.*

Those who keep false books,
And earn wealth by dishonest means;

And those who love falsehood,
Shall be burnt in the fire of hell.

GURU III, *Majh Rag.*

He who gives a thing to its rightful master,
And obeys God's will sweetly,
Shall get four times his share.

GURU V, *Gauri Rag.*

LXXXIX

Stealing

Nobody can take responsibility for a thief;
How can any action of a thief be good?

GURU I, *Dhanasari Rag.*

If I have committed theft and gained something,
I have gained dishonour in this world and the next;
My life has gone to waste.

GURU I, *Gauri Rag.*

Nanak, what rightly belongs to others is forbidden,
As beef to a Hindu and pork to a Muslim.

GURU I, *Majh Rag.*

XC

Bribery

To take bribe and commit perjury,
Is to strangulate oneself with the rope of dishonour.

GURU I, *Maru Rag.*

XCI

The Ingrate

The ingrate will not be saved,
He shall fall in the mire of hell.
GURU V, *Maru Rag.*

The place for the ingrate is hell,
Where there is so much of misery and suffering.
GURU V, *Gauri Rag.*

The ungrateful has forgotten the Master,
He shall wander through many births.
GURU V, *Jaitsari Rag*

The ingrate has been separated from Him,
His case shall go unrepresented.
GURU V, *Bihagra Rag*

You receive so many blessings,
And yet you remain unsatisfied;
You lose all faith because of the one thing
that you have not received.
GURU V, *Gauri Rag*

Says Nanak, we are full of ingratitude,
Save us, O Reader of hearts.
GURU V, *Gauri Rag*

XCII

Selfishness

Everyone is engrossed in his own gain,
None sacrifices himself for the sake of others.
GURU IX, *Sorath Rag.*

Nanak, do not contract company with such men,
As think only of their own gain.
GURU V, *Gujari Rag.*

In prosperity many come and surrouns a man,
When fortune frowns at him all abandon him and nobody comes near.
GURU IX, *Sorath Rag.*

XCIII

Anger

Do not be angry with any person,
But know yourself.
GURU V, *Jaitsari Rag.*

When His Name resides in the mind;
Anger and conceit are washed away.
GURU III, *Sri Rag.*

Those who have fallen in love with Him,
Anger, lust and greed do not come near them.
GURU V, *Bihagra Rag.*

XCIV

The Prostitute

The prostitute sins without hesitation,
She commits adultery without shame.

GURU V, *Bhairo Rag.*

XCV

Gambling

Gambling is all in vain.

GURU I, *Gauri Rag.*

A gambler suffers much anxiety.

GURU I, *Gauri Rag.*

One may be a loser,
And yet goes on gambling.

GURU V, *Gauri Rag.*

XCVI

Intoxication

By drinking liquor,
One gets much misery.

GURU I, *Bilaval Rag.*

Nanak, being intoxicated with liquor,
One commits many sins.

GURU I, *Bihagra Rag.*

Getting drunk one cannot distinguish between friend and foe,
And gropes about without a guide.

GURU II, *Bihagra Rag.*

Getting drunk one forgets the Master,
And is punished in His court.
GURU II, *Bihagra Rag.*

Drink not this false intoxication,
Avoid it with all your might.
GURU III, *Bihagra Rag.*

Nanak, they are truly intoxicated,
Who drink the nectar of His Name.
GURU V, *Asa Rag.*

Nanak, by meeting the true Guru, and
through his kindness,
One obtains the wine of His Name.
GURU III, *Bihagra Rag.*

XCVII

The Miser

The wealth of a miser,
Is of no avail.
GURU V, *Gauri Rag.*

The miser is only a watchman,
Through ignorance he considers himself to
be the master.
GURU V, *Maru Ra g.*

Sri Pratap Singh
Library
Srinagar.

APPENDIX A

Guru first	Guru Nanak Dev
Guru second	Guru Angad Dev
Guru third	Guru Amar Das
Guru fourth	Guru Ram Das
Guru fifth	Guru Arjan Dev
Guru sixth	Guru Har Gobind
Guru seventh	Guru Har Rai
Guru eighth	Guru Har Krishan
Guru ninth	Guru Tegh Bahadur
Guru tenth	Guru Gobind Singh

GURU GRANTH SAHIB:

The holy scripture of the Sikhs, considered to be the embodiment of the spirit of the ten Gurus. After the death of Guru Gobind Singh it was enjoined upon all Sikhs to believe in Guru Granth Sahib as their Guru. It was compiled by Guru Arjan Dev and contains 5894 hymns under different RAGS and captions. Besides the compositions of the first, second, third, fourth, fifth and ninth Gurus it contains some of the hymns of other saints of different castes and creeds.

We give the following table containing the name, religion, caste and the number of hymns of each saint found in Guru Granth Sahib:

Name	Religion	Caste	Number of Hymns
Kabirji	Muslim	Weaver	541
Nam Devji	Hindu	Washerman	60
Rav Dasji	Hindu	Cobbler	41
Trilochanji	Hindu	Vaish	4
Dhannaji	Hindu	Jat	4
Faridji	Muslim	Sheikh	I34
Bainiji	Hindu	...	3
Jai Devji	Hindu	Brahman	2
Bhikhanji	Hindu	Kayasth	2
Sur Dasji	Hindu	Brahman	2
Parma Nandji	Hindu	...	1
Senji	Hindu	Barber	I
Pipaji	Hindu	Rajput	1
Sadhanaji	Hindu	Butcher	1
Rama Nandji	Hindu	Brahman	1
Sundarji	Hindu	Bhalla	6
Satta & Balwandji	Muslim	Mirasi	8
Mardanaji	Muslim	Mirasi	3
Seventeen Bhatts	Hindus	Bhatts	123

APPENDIX A

The following table shows the name and number of hymns of each Guru contained in Guru Granth Sahib:*

Guru	Name	Number of Hymns
First	Guru Nanak Dev	974
Second	Guru Angad Dev	62
Third	Guru Amar Das	907
Fourth	Guru Ram Das	679
Fifth	Guru Arjan Dev	2218
Ninth	Guru Tegh Bahadur	116

---

*Compiled from *Bani Biora* by Dr. Charan Singh (Kh. Tr. Soc.).

APPENDIX B

There are six different schools or DARSANAS of Hindu philosophy through which attempts have been made to solve the riddle of this mysterious universe:

1. The SANKHYA is the chief of the six. It was founded by Kapila, and a great many authors think that even the great philosopher Gautama Buddha developed his philosophy through it. This school recognises only the world of phenomena or the existence of a primordial matter from all eternity and the individual soul. It also establishes the state of non-existence similar to the Buddhistic NIRVANA.
2. The theme of Patanjali's YOGA philosophy is to draw a clear distinction between subject and object. 'KAIVALYA(aloneness)is achieved when both the mind and the self have obtained the same purity.' (Max Muller's The SIX SYSTEMS OF INDIAN PHILOSOPHY, p. 467).
3. The NYAYA school is for the most part a logical one. It lays stress on the apprehension of the sixteen topics laid down by Gautama—its founder.
4. The VAISESHIKA philosophy is more or less similar to that of Gautama's. Its founder is Kanada After the

manner of Aristotle he laid down the seven categories through which the coveted state may be attained. This school recognises the existence of a transient world composed of eternal atoms.

5. The PURVA-MIMANSA is, so to say, a Vedanta-Sutra and corroborates more or less the theories of the latter. It has, in fact, little present-day interest.

6. According to the UTTAR-MIMANSA or Vedanta school of thought the Self and the Divine Being are one. 'There is nothing worth enjoying, there is nothing worth knowing, but Brahman alone, for he who knows Brahman is Brahman.' (Max Muller's THE SIX SYSTEMS OF INDIAN PHILOSOPHY, p. 160). This theory may be compared with Plato's Parable of the Cave. The Vedanta philosophy has influenced equally the East and the West and is accepted by the modern school of thought.

INDEX

PAGE
Action 77
Adultery 142
Alms-giving 133
Anger 130, 143, 150
Assembly 120
Avatars 67

Backbiting 137, 146
Beef 148
Begging 133
Benares 97
Births 60
-- eighty-four lakhs of, 60
Blind, the, 119
Brahman 71
Braham-Gyani 61
Bravery 131
Bribe 148

Caste 65, 71-74
Charity 131, 134
Chasa 15
Chit 6
Consubstantial 74
Contentment 130
Corpse 77
-- decoration of, 77, 107
Creator 17

Death 103, 105
Destiny 81
Devata 6
Dharam Raj 6
Dishonesty 147
Drinking 151-152
Duty 130

Early Rising 112
Ego 140-141
Enemy 145
Equality 71
Evil 145-146
-- spirit 118
Exertion 118, 134

PAGE
Faith 86
Falsehood 147-148
Fate 80
Fear 132
Forgiveness 129, 130
Friend 113
Friendship 113

Gambling 151
Ganges 41
Ghari 15
Ghosts 118
God 1
-- Abode of, 41
-- Administrator 18
-- All-pervading 13
-- Benefactor 21
-- Creator 17
-- Destroyer 18
-- Fatherhood of, 65
-- Just 23
-- Kind 22
-- Love of, 109
-- Name of, 24
-- Obedience to, 48
-- Omniform 14
-- Omnipotent 5
-- Omnipresent 12
-- Omniscient 10
-- Prayer to, 81-85
-- Resignation to, 87
-- Saviour 19
-- Service of, 46
-- Unborn 16
-- Will of, 87-90
-- Worship of, 42
-- Worshipper of, 58
Greed 143-145
Gupat 6
Guru 50, 97
-- Granth Sahib 153-154
-- Word of, 54, 120

PAGE

Haj 43, 131
Haramba 97
Haughty 137
Heaven 108
Hell 108, 111
Heretic 68-69
Humility 128
Husband 116, 122
Hypocrisy 94
Hypocrite 97

Idol 65
-- Worship of, 65
Ignorance 91-92
Ill-will 145-146
Incarnations 67
Infidel 68-70
Ingrate 149
Ingratitude 149
Intoxication 151-152
Introspection 93

Janam-Ashtami 16
Justice 126

Kaaba 43, 97-98, 131
Kashi 97
Knowledge 92

Lasciviousness 143
Liquor 151
Love 109
Lust 143, 150
Luxury 144

Maghar 97
Maya 30, 85, 96, 105, 120, 123
Mercy 130
Metempsychosis 74
Mind 100-101
Miracle 86
Miser 152
Monotheism 62
Mortality 101
Mourning 106
Music 117

PAGE

Nam 25
Nimaz 97
Name of God 24-40, 112
Non-believer 68-70

Omens 91
-- Good and bad, 91

Pahar 15
Paradise 109
Parents 113
-- respect for, 113
Passions 135-137
Perjury 148
Pilgrimage 97
Placability 129
Pork 148
Prayer 81-85
Predestination 80
Pride 86, 137-140
Procrastination 119
Progressiveness 119
Prostitute 151

Renunciation 99
Repentance 85, 95, 101
Resignation to God's will 87
Ritualism 100
Saint 56
-- company of, 57-58, 108
Salvation 34, 56, 73, 109
Satee 107-108
Sceptic 87
Self-aggrandisement 140
Selfishness 150
Service 111
Shastras 64, 156-157
Silence 125
Sin 85, 134-135
Sinner 134
Slanderer 146-147
Sleep 126
Society 116
Soul 74
-- immortality of, 74
-- transmigration of, 75
Spirit, evil 118

Stealing 148
Sudra 71, 73
Superstition 90
Sweetness 125
Sweet talk 124, 125

Talk 124-125
Temperate the, 125
Temple 2, 101
Tikka 47
Tiratha 43, 99
Transcience 101
Transmigration of soul 75-77
Truth 127

Ungratefulness 149

Vaiseshika 156
Vanity 138
Vedanta 157
Vedas 4, 6
Virtuous 126
Visa 15

Wealth 123
-- pomp of, 123
Wife 116, 142
Wine 152
Womanhood 115
Word 54-55
-- of the Guru 54-56
Worship 42
-- God, 42
-- idol, 65
Worshipper 58

Yoga 156
Yogi 95

Finis

Sri Pratap Singh
[illegible]
Srinagar.